

Sixty Arrested at Women's Pentagon Action



INTERNATIONAL REPORT: AUSTRALIA



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Women Protest Militarism: Sixty Arrested

By Marsha Maurer

WASHINGTON — More than 3000 women converged on the Pentagon in Washington, D.C. on Monday, November 16 to protest the arms race and to work for the "survival of the planet" in the second Women's Pentagon Action.

Around 60 women were arrested

for blocking entrances, including seven from Boston and three women who threw blood on the River Street entrance to the Pentagon were also arrested.

The arrests were initially processed inside the Pentagon. Many women refused to identify themselves. Several who did were released, but when they realized they

were the only ones being released they sat down on the Pentagon floor and were arrested again, according to one participant.

All the arrested women were taken to Arlington, Virginia and confined in the gymnasium of the Arlington jail. Women who lived in the area and had identification were subsequently given citations and released.

Fifty women are still being held in Arlington, including the Boston women, as of GCN press time. Some have arraignment dates this week but arraignments for the others have not been scheduled yet. Reports from people in contact with the women say they are physically and emotionally well.

The demonstrators marched from the Lincoln Memorial to the Pentagon where they encircled the military complex, chanting and leafletting passers-by. Outside the River Street entrance women trained in non-violent civil disobedience sat down and linked arms, forcing Pentagon employees to step over them to pass through.

Throughout the demonstration protesters tried to engage police and Pentagon employees in conversation, pressing them to justify their participation in the production and use of armaments.

Many of the same women participated in last year's action, which drew about 2000 women. Over 100 were arrested and some spent from 10 to 30 days in jail.

This year's action was a two-day event with many women arriving in Washington on Sunday morning and spending the day in workshops. Later Sunday afternoon

about 1500 women marched across the capital and demonstrated in front of the Science and Aerospace Museum. One hundred women held a vigil in front of the White House on Sunday night.

Participants came from as far away as California, Michigan, Maine and Missouri and a coalition of women from the Southeast came to Washington for the event. The majority of the women, however, came from the Northeast, and included two busloads from the Boston area.

Most of the women at the action were white, although the Women's Pentagon Action Unity Statement includes a commitment to ending racism on both the personal and institutional level. About 30 women attended a Sunday workshop on racism.

The Unity Statement also includes a commitment to sexual freedom. Many of the demonstrators were lesbians.

The demonstration had a strong

spiritual and emotional component to it. According to one leaflet, women met at last year's action to "...demonstrate their mourning, rage, empowerment, and defiance..." One participant, Robin Greeley, who said she doesn't generally relate to spiritual feminism, commented that, "Women really become connected going through the experience [of the action]. The emotional commitment of the women doing non-violent civil disobedience is really inspiring."

Boston organizers plan to work year-round against militarism and the growing threat of nuclear war. Said organizer Ellen Sturgis, "Reagan and Haig won't admit it, but there's a U.S. movement against nuclear arms. We're growing and we're going to keep coming back. They'll have to face it."

Support is being coordinated in Boston for the jailed women. For more information call Ellen at (617) 648-3434.

—filed from Boston



Women march toward the Pentagon.

Ellen Shub



Gravestones at the Museum of Science and Technology commemorate some of the victims.

Ellen Shub

TBP Faces Second Trial

By David Morris

TORONTO—As a result of a recent decision by Supreme Court justices, Canada's leading gay publication will be tried a second time on charges of sending obscene material through the mails.

A panel of three justices of the Canadian Supreme Court ruled on October 6 that the full court will not consider an appeal by *The Body Politic* (TBP) of an appellate court's overturning of the acquittal which resulted from the original trial. The Supreme Court decision was in response to a petition TBP filed in June, two months after the Ontario Court of Appeals upheld a county court decision overturning the monthly paper's

acquittal.

There is no rule in Canadian law banning double jeopardy if the government chooses to appeal a trial court verdict.

TBP will stand trial this winter or next spring on charges of violating Section 164 of the Canadian Criminal Code, which prohibits "using the mails to transmit indecent, immoral or scurrilous matter," the same offense it was found not guilty of in February, 1979. The charge results from the publication in December, 1977 of an article on pedophilia, "Men Loving Boys Loving Men."

The article, written by Gerald Hannon of the TBP collective, is based on interviews with men and

boys and argues for acceptance of pedophilia. It does not include explicit description of sex.

The Canadian law in question had been used only twice before and never against a publication.

The charges were filed after a December, 1977 raid on the paper's offices by four police officers who seized 12 cartons of subscription lists, manuscripts, books, personal and business letters and other documents.

The paper was charged at the same time with violating Section 159, which bans the possession of obscene material for the purpose of distributing it. The second charge was filed in connection

Continued on page 6



Ellen Shub

"Bread, not bombs." Women break bread on the Pentagon steps.



A moment of silence.

Robin Greeley

News Notes

quote of the week

"The family, as we know it, is an economic, not a biological, unit. I realize that this is startling news in this culture and at a time when the economics of both East and West require that the nuclear family be, simply, God. But our ancestors did not live as we do. They lived in packs for hundreds of millennia before 'history' began, a mere 5,000 years ago. Whatever social arrangements human society may come up with in the future, it will have to be acknowledged that those children who are needed should be rather more thoughtfully brought up than they are today and that those adults who do not care to be fathers or mothers should be let off the hook. This is beginning, slowly, to dawn. Hence, the concerted effort to deny the human ordinariness of same-sexualists."

— Gore Vidal in a review of *Tricks* by Rene Camus in *The Nation* for November 14, 1981.

a study in prejudice

CAMBRIDGE, MA — A new documentary film, produced by a group of local filmmakers and activists, will have its premiere next month at a benefit showing for *Gay Community News* and the Boston Gay Speakers' Bureau.

"Pink Triangle: A Study of Prejudice against Lesbians and Gay Men," produced by Cambridge Documentary Films, Inc., will be screened on Sunday, December 13 at 7:00 and 9:00 p.m. at the Harvard Science Center, Auditorium B. Tickets for the benefit will sell at the door for \$3, and the proceeds will be divided evenly between GCN and the Speakers' Bureau.

For more information call (617) 354-3677 or call the GCN office at (617) 426-4469.

reclamation

BOSTON — The Boston Institute of Gay Studies will begin its second session on December 3 with a seminar entitled "Reclaiming the Past." The ten-week course will survey the history of homosexuality in the United States and Western Europe in the modern period, comparing the current epoch to ancient Greece and medieval Europe.

The course may be undertaken for personal growth, for continuing education credit in licensing renewal or may be applied to academic programs.

For more information, call Clinton Anderson at (617) 491-8245 or (617) 720-0693, or write the Boston Institute for Gay Studies, P.O. Box 2750, Boston, MA 02208.

an extreme form

SAN FRANCISCO — A psychiatrist attending the annual conference of the Phobia Society of America held here recently reported on his successful treatment of an extreme and bizarre form of homophobia.

The International Gay News Agency reports that Dr. John Jameson's 32-year-old patient was so afraid of homosexual contamination that he would shower for hours at a time and would wash his hands compulsively after being in the same room with a gay man. Jameson said the man would change seats in a restaurant to avoid the possibility of being served by the same waitress who had served a gay man and would avoid reading books by gay authors, listening to music by gay composers or watching television programs in which gay performers appeared.

The man had previously avoided psychiatric treatment because of the possibility the doctor was also treating a homosexual.

"In the dark recesses of his mind," the doctor remarked, "this patient feared he might be a homosexual."

Jameson treated the man by having him listen to music played by homosexuals, view art created by gay artists, visit a gay bar, buy a gay magazine in a gay bookstore and, finally, fantasize having sex with another man. The doctor did not report whether his patient had become gay during his treatment.

judged on its merits

LINCOLN, NE — This city's Human Rights Commission has scheduled a public hearing on a proposal to add lesbians and gay men to those groups protected against discrimination by the existing human rights ordinance.

More than 20 local and state organizations have endorsed the proposal, which was originated by the Lincoln Coalition for Gay and Lesbian Civil Rights.

The existing ordinance prohibits discrimination in housing, employment and public accommodations on the basis of sex, race and religion.

The city attorney's office has ruled that the change would require state legislative action or an amendment to the city charter, which could be made only by public vote, but proponents argue that the city council could adopt the proposal on its own. They charge that the city attorney's ruling was a political move designed to thwart their efforts. "The attorney's office," a Lincoln *Star* editorial argued, "should be made to defend or recast its opinion on whether the city can act alone. Clinging to a seemingly spurious argument is a sign of weakness and bad faith. This is an issue that is best met cleanly and honestly and judged on its merits by local authorities."

moral nuisances

WASHINGTON — The Supreme Court has struck down a Washington state law permitting cities and states to close erotic theaters and bookstores as "moral nuisances," the Baltimore *Sun* reports.

The six-to-three decision, handed down on November 9, upholds a circuit court ruling that the law interfered with constitutional rights of expression by permitting the closing of erotic businesses without a formal ruling that the items offered for sale were obscene in a legal sense.

Under the Washington law, which was adopted in 1977, any prosecutor or private citizen could seek a court order declaring a theater or store to be a "moral nuisance." The court could issue a temporary ban on the business, which could then be extended for up to a year after a review of the actual operation of the store or theater.

spent energy

LONDON — After more than nine years of publication, the British lesbian publication *Sappho* has announced that it will fold.

A report in the *Gay Community News* of Melbourne, Australia says that declining readership and dwindling organizational support led to the decision to stop publication.

"*Sappho* also suffered from a conservatism that made many women who write regularly for other publications think twice about the value of spending energy on *Sappho*," the report continues.

The magazine nonetheless played an important part in the British lesbian community, particularly in linking isolated and older lesbians, the report says.

family matters

WASHINGTON — For the first time in Census Bureau history, fewer than three out of five American households now consist of married couples, according to figures released on November 15. A preliminary report on households families shows that as of March, 1981 only 59.8 percent of households included a married couple.

Since 1950, when married couples made up 78.2 percent of all households, the percentage of such households has declined steadily, despite the fact that in absolute numbers married-couple households showed the largest increase since the 1970 census.

The new census figures show that although the number of married-couple households increased from 44.7 million to 49.3 million — a total of 10.2 percent — households without married couples increased 84.7 percent, from 11.9 to 22 million.

Because most non-family households consist of a single person, the Census Bureau says, the average overall household size dropped from 3.14 persons in 1970 to 2.73 in 1981.

cruel, outdated and patronizing

WASHINGTON — The Senate has overwhelmingly confirmed the nomination as surgeon general of C. Everett Koop, an outspoken opponent of lesbian and gay rights and women's right to abortion.

The vote of 68 to 24 followed less than an hour of debate during which no mention was made of gay rights and only passing reference was made to abortion. But Senator Edward Kennedy (D-MA) charged during the debate that Koop has "cruel, outdated and patronizing stereotypes" of women.

Susan Green of Gay Rights National Lobby told GCN the effect of Koop's nomination on gay people is yet to be seen. It was the Public Health Service, however, which Koop will soon head, that in effect altered US immigration policy by refusing to rule on the homosexuality of aliens attempting to enter the country. It is in areas like immigration, Green said, that Koop's effect will likely be felt.

for better health

WASHINGTON — The United States Food and Drug Administration on November 16 announced its approval of Heptavax-B, the first vaccine against hepatitis B to be distributed in this country, according to a report by the Associated Press.

The vaccine, developed by Merck Sharp & Dohme of West Point, Pa., was tested last year on 1400 gay men by researchers at the National Center for Disease Control in Atlanta. The tests showed an 85 percent effectiveness rate and no significant side effects.

The drug is the first vaccine ever to be made directly from human blood. According to Merck President John Lyons, the difficulties and costs of obtaining blood plasma from people who have contracted hepatitis B will make vaccinations expensive. Three shots, to be administered over a six-month period, will cost between \$75 and \$120.

The vaccination, which lasts at least five years, will be initially recommended only for such high-risk people as health workers and gay men with a large number of sexual contacts.

indecent confinement

WASHINGTON — The Supreme Court has refused to hear the case of a gay man in Raleigh, North Carolina who was convicted in 1979 of "attempting to take indecent liberties" with a 12-year-old male (see GCN, Vol. 8, No. 44).

According to *The Front Page*, a gay newspaper in Raleigh, the court ruled on October 5 that it would not consider an appeal by Willie Pilkington of a North Carolina Supreme decision upholding his conviction. Pilkington's attorney had argued that his original trial had included improper interrogation by the prosecutor, who had asked him questions based on the arrest record of another man with the same name.

The only witness for the prosecution at Pilkington's trial was his alleged victim, who said the defendant had offered him \$10 to let him perform oral sex on him.

Pilkington will begin serving his four-year prison sentence this month.

big business

The Federal Prison Industries, Inc. Electronics Division reported the highest gross gain in sales of all the various prison industries — from \$10.3 million in fiscal year 1975 to \$14.3 million in fiscal 1976. The Defense Department was the primary customer, buying these electronic products to use in weaponry. The average prisoner working in that industry during those years made 40 cents per hour.

Appalled? Express it with the GCN Prisoner's Project. We need people to sort through the various resources here and follow cases so we can get this information out. For more information on the many aspects of this project, call Mike or Cindy at 426-4469.

NOLAG Plan for March Sparks Controversy

By Jil Clark

WASHINGTON, DC — Twenty leaders of the National Organization of Lesbians and Gays (NOLAG) have voted to sponsor a national march on the nation's capital in 1982 and to postpone a march on the United Nations until 1983. They have also moved the organization's headquarters from Boston to Washington, DC.

Some founding members of the organization, which was formed last April at a national conference in Los Angeles, have protested the decisions and the fact that they were made by only 20 of the 38 current members of the Co-ordinating Committee (CC) at their meeting in Minneapolis last month, without polling the membership.

Many members of NOLAG are angry that they have had to glean information about the CC's activities from rumors rather than from the monthly newsletter which was promised to them at the LA conference.

"Gross mismanagement" of the Boston national headquarters by its volunteer staff, Armando Gaitan and Marsha Levine, is to blame for the poor communication between the CC and the rest

of NOLAG, said Bea Roman, co-chair of the finance committee and one of the volunteer staff members at the new national office.

"Every organization has birth-pains," said Roman. "Ours have been made more difficult because people in Boston, who are both fine local organizers, are not familiar with pulling together a *national* office, dealing with people you don't see daily, you don't know. You've got to have the personality and commitment to pull committees together across the country over the phone."

Roman added that money was "wasted" on typesetting and copying "which we could have had done gratis" by NOLAG members in New York and Washington.

According to Steve Ault, a CC member from New York, "The major problem of the organization is that we've had incompetent people staffing the national office. To illustrate how well they are coordinating, both Marsha and Mondo showed up at the same meeting here in New York and neither knew the other was going."

Gaitan responded that any dysfunctioning of the national office was the fault of other NOLAG members who failed to follow up

on commitments they had made to the organization. For example, he said, Christy Kissell, who was charged with the responsibility of compiling a list of all conferees at the LA conference and sending it to Boston for distribution, never completed the task. She allegedly posted her only copy, but, according to Gaitan, "it never got here. It must have gotten lost in the mail."

Gaitan added that it was Steve Ault's responsibility to mail out the minutes of the Minneapolis meeting within two weeks of the meeting, "and here it is more than one month later . . . and no minutes."

"This is a grass roots organization," said Gaitan. "People don't come up with what they are supposed to. It takes time to build up a national organization — and time to get money to hire a staff."

"Incompetent?" Gaitan continued. "Well, first of all, we weren't paid staff. I never wanted to be a full-time staff person for NOLAG. We weren't full-time organizers. We weren't supposed to be. And since this is a grass roots [decentralized] organization, we were only supposed to be disseminating information and decisions

made by committees. [In turn] each local was supposed to disseminate information to other areas."

"We kept the organization alive while other people were doing nothing — and without a major mailing list, too. We used the CC's mailing list" to distribute minutes of the LA meetings and the minutes of the simultaneous Pittsburgh and San Francisco meetings in May, Gaitan said.

Ault commented that Gaitan and Levine "should have reconstructed the list as best they could by contacting each region and getting a list of who went from that region."

Perhaps the most serious charge that has been leveled against those involved in the recent decisions is that NOLAG, which was begun as a decentralized, non-hierarchical alternative to the National Gay Task Force (NGTF), has quickly become an oligarchy. Indiana member John Feeney, coordinator of the Great Lakes region, says he refers to the twenty persons who attended the Minneapolis CC meeting as "the bureaucracy, because they can afford to go flying around the country to meetings every few months."

Feeney said he is "very upset"

that CC members present in Minneapolis "completely disregarded the wishes of the majority at the LA conference" by their unanimous decision to sponsor a march on Washington, DC, before sponsoring one on the U.N.

Ault said that there has been "a lot of confusion about this" because two votes were taken to ascertain the conferees' priorities. On the morning of April 12, the tally was 28 to 25 in favor of NOLAG's placing higher priority on sponsoring a march on the U.N. which would address international lesbian and gay concerns. Later that day, after many conferees had left for home, another vote revealed that those remaining preferred to make the DC march their priority by a margin of 26 to 13.

Ault told *GCN*, "We took a quorum count first, so it [the second vote] was proper, though maybe not exactly fair."

Asked why a second vote was taken, Ault said, "I voted for the U.N. march in the first vote only because I felt if we didn't have it first, we wouldn't have it at all . . . because a member from Boston had submitted a written proposal that we kill [the idea of a U.N. march] altogether."

In an effort to more accurately determine the opinion of NOLAG members on this subject, Dee Michel wrote a poll which was to be mailed out after the conference. National office staffers Gaitan and Levine were responsible for distributing the ballots and presenting the results to the CC. Gaitan, however, told *GCN* that he "never received Dee's poll."

According to Roman, the CC members in Minneapolis decided to sponsor a Washington march before an action at the U.N. because "we are alarmed at the attacks on lesbian and gay rights being made in Congress right now" and believe lesbians and gay men must focus on these attacks.

Also, said Roman, the members of the International Gay Association have requested that no U.S. organization sponsor any international protests at this time, but instead participate in an international protest which will be led by lesbians and gay men of other countries in the fall of 1983.

"Someone at [the] Pittsburgh [CC meeting] said that it's more important that we do it at the U.N. Like hell it is. It's Congress that's destroying us . . . with things like the Family Protection Act. It's time our egos stopped overtaking our intentions. It isn't necessary for us [American activists] to be out there in front pulling. Better now that we take *their* leadership, get behind and push," Roman said.

Feeney also said the decision to move the national office should not have been made without first consulting the 18 CC members not present at the October meeting.

The LA conferees chose Boston as NOLAG headquarters because, according to Levine, "it is a smaller city than New York and LA and because it is surrounded by rural areas — New England — and therefore is more accessible to rural people, more apt to encourage them to join."

Gaitan said he has "mixed feelings" about the relocation. "Boston has a lot to offer people. . . . We're very sensitive about working class needs, third world needs, special needs. We're concerned about process. I've been around the country a lot so I know we're more aware about these things here."

Roman said that the "mismanagement of funds" by the staff in Boston demanded immediate action. "There was no time to poll everyone first."

Roman added that the Washington location "makes more sense,"

Continued on page 6

Mexican Group's Statement Gives Reasons for Dissolution

Mexico City — *The following statement was issued by the Frente Homosexual de Accion Revolucionaria (FHAR — Homosexual Revolutionary Action Front), upon its dissolution last August (see GCN, Vol. 9, No. 14):*

On June 26, 1978, for the first time in the history of Mexico, a group of homosexuals came out onto the streets to affirm politically their sexual nature. In this way, from within the ranks of the left, emerged the country's first homosexual organization, the Frente Homosexual de Accion Revolucionaria (FHAR — Homosexual Revolutionary Action Front).

In broad sectors of the left at the time, the same arguments about homosexuality were current as are used by the ruling class to subject and oppress homosexual minorities. This situation, together with intolerable police repression, blackmail and the yellow journalism of the mass media, made necessary FHAR's public coming out without delay.

Our decision to come out within the left results from the fact that we were convinced, and continue to be convinced, that our oppression falls within the context of capitalist, patriarchal exploitation and repression and that broad, inclusive revolutionary change is necessary for toppling the system's structures of domination and exploitation of workers, women, youth, gay men and lesbians and racial minorities.

FHAR abruptly opened public discussion of homosexuality. In the media, in schools and universities, in factories, on the streets and within families there was debate at every level on the gay question. For the first time in Mexico, we gay men and lesbians were mentioned in the press outside the gossip columns. Public opinion began to discover the varied nature of the gay community. Since then, with the emergence of other groups within the Movimiento de Liberacion Homosexual (MLH — the Gay Liberation Movement), the discussion has become richer and broader and a new space has opened which it will not be possible to close.

FHAR issued a statement of principles which aligned it squarely with the struggles of the left. With other MLH groups it has formed committees in support of

the Nicaraguan revolution and of the people of El Salvador. It has participated with the left in countless demonstrations and, after brief exchanges with some organizations resistant to homosexuals, has become a part of the Frente Nacional Contra la Represion (National Anti-Repression Front). Its inclusion in all these activities has made possible the establishment of a position that is even more important for what it represents in the revolutionary process: the slow but inexorable rejection of prejudices against homosexuals, the recognition of links between the personal and the political and, above all, the lively internal discussion about homosexuality stimulated within revolutionary parties, organizations and unions.

On June 27, 1979, with the support of other MLH groups, feminist organizations and the Partido Revolucionario de los Trabajadores (Revolutionary Workers' Party), FHAR organized the first gay pride march in Mexico. In later demonstrations called by MLH groups to protest police abuse and brutality, FHAR sought and obtained the support of important groups like the Sindicato de Trabajadores de la Universidad Autonoma de Mexico (University Workers Union) and the Partido Comunista Mexicano (Mexican Communist Party).

Among men and women of the gay subculture, feelings of awe, security and hope for change came about. FHAR was seen as a real alternative to the sexual and social misery their lives had been fraught with. News accounts and the presence of activists publicly promoting gay liberation resulted in FHAR's acquiring a national prestige which quickly became international.

FHAR's original plan, to promote small groups and collectives which would solidify through a program of consciousness raising and politicization, with the support of a publishing project, took root but, because of the scarcity of human and material resources and the premature nature of our militant activism and of the coming out process, it never achieved fruition. We managed to publish some bulletins, newspapers, a magazine, countless leaflets, flyers and banners which spread our

message.

The spontaneous nature of the work, the overwhelming demand for information, the visits to police stations and jails to arrange the release of those arrested in raids, enmeshed and immobilized FHAR's leaders, which forcefully blocked the development of other organizational levels.

Financial problems brought an end to the publishing effort and even the consciousness raising and politicization meetings themselves were cancelled. Police repression became more harsh and the few activists who were able to do so were forced to increase their efforts to counter it. In the "gay world," discouragement and lack of confidence grew, which turned later into hostility on the part of reactionary homosexuals, reinforced by our inability to offer alternatives or information useful to those of the gay subculture.

At the same time, personal and tactical differences with other MLH groups became acute, differences which have never been aired and which promote disunity and competitiveness, with disastrous results for the movement.

Thus the first crisis developed. FHAR's original plan was on the brink of total failure, particularly as it concerned outlying regions of the country. The absence of basic written material on gay liberation, on sexuality and on other fundamental topics and the impossibility of producing such material, was crucial. The few efforts actually carried out were marked by voluntarism, which prevented cohesiveness and continuity. The large number of lesbians and gay men coming to our office found themselves at weekly meetings with a total lack of information and concrete alternatives on which to base their work. Internally, a critical self-examination was carried out and a decision reached to call a congress to plan an organizational structure, draft a manifesto and determine FHAR's political direction. The congress was held; subjects were broached during the congress which had not been planned but which are fundamental. A draft of the manifesto was written and discussion of the organizational structure was postponed indefinitely.

The few projects still being worked on were gradually aban-

doned through attrition, lack of interest or the shortage of persons to work on them. The weekly meetings became tedious and unproductive. There were no projects offering alternatives to activists and FHAR began to project an image inconsistent with its principles and commitments. Differences with other MLH groups deepened to the extent that they began to appear irreconcilable. The situation caused personal relations to deteriorate greatly and friction worsened to the point of completely thwarting all work.

This state of affairs, which took shape before the third march, produced an even more serious crisis, as a result of which it was decided to call a plenary organizational meeting on August 14, 15 and 16, during which, after broad, severe and democratic self-criticism, the activists present decided unanimously to dissolve FHAR, emphasizing that no mere change of name was involved, that work within MLH would not stop and that the fulfillment of our commitments as revolutionary activists would not be abandoned.

The dissolution of FHAR is the necessary outcome of an internal political and organizational crisis, the only resolution of which consists of a profound, radical restructuring effecting our lives, which reveals the internalization of our oppression and leads us to form a new sexual-political organization able to redirect our activities on a realistic basis, results in original theoretical documents on the gay question in Mexico and creates organizational forms in agreement with our objectives.

Through its disbanding, FHAR was transformed and its activists and supporters decided temporarily to cease all external work in order to begin a process of political and organizational transition. To that end, we have formed gay liberation collectives joined together by a statement of common principles committing us to work which will permit us within a short time to rejoin the main body of the MLH and the revolutionary movement of our country in an effective, militant and meaningful way.

"No one is free until we are all free."

Community Voices

boring stereotypes

Dear GCN:

I went to see *Taxi zum Klo* with high expectations. The reviews had been excellent. God knows, we need a film that honestly depicts a gay male's life and lifestyle, as this film purported to do. I went, however, also to be entertained, moved, to have emotions charged, to, in Coleridge's words, experience "a willing suspension of disbelief," which occurs with all good fiction or film, I believe. The film has been called a "masterpiece"; another reason for my high expectations.

The film bored me, when it didn't irritate me. Some examples:

When Frank wipes his ass with a towel and puts it on, the towel rack marked "visitor," that's more like a burlesque routine than an insight into Frank's character. Or does he think so highly of his guests? This got a laugh from the audience at the showing I attended (mostly gay men). Such is humor these days.

When Frank is less than enthused about helping a woman in distress he says to his lover rather disdainfully, "She's probably on drugs." This from a man who is later shown snorting coke. I don't think Frank Ripplöh's intention is to show himself or his persona as self-righteously hypocritical but that's what comes across to me.

When Frank is in a stall and a penis shoots out from a glory hole, he nonchalantly spits in his hand and the movie cuts to another scene. That gets a cheap laugh, though the scene in the stall up to that moment has had a more interesting and cynical *leitmotif*, Frank judging both his students' work and the action in the next stall with the same objectivity.

Frank's lover, Bernd, is a stereotype out of the fifties, a real hausfrau. Guys used to call a couple like Frank and Bernd, "the stud and the dud." One of Frank's friends is the old standby, the flirtatious, hot-to-trot transvestite. All of this in a film that has been touted as "liberating". One of Frank's pickups is your tried and true horny gay station attendant. It's too bad Frank isn't involved with more complex and interesting people than these clichéd cutouts. In the English picaresque novels of the eighteenth century, a hero, involved in many adventures, is searching for his identity or place in the world. The great novels of Fielding, Smollett, and Sterne were fascinating less because of the plot than because of interesting characters the protagonist met in his journeys. None of the characters that Frank meets, is involved with, or encounters briefly, is the least bit interesting. At one point *Taxi zum Klo* generates some fey charm i.e. Frank's encounter with a stable boy at a gay costume ball. But right after this Frank is shown arguing with his lover and pursuing him onto a crowded rapid transit train, Frank dressed as a harem lovely with full beard and moustache, arguing the merits of open vs. closed relationships, in front of the astonished commuters. From there, still in gender fuck drag, or whatever it may be called in Germany, Frank bounces into his classroom and provokes a small riot. The film ends with the declaration that in real life Frank Ripplöh lost his job as a teacher! No shit.

At the end of an English film of a few years ago, *Nighthawks*, a teacher, who has been shown covering his sexual identity during the day and cruising at night, comes out to his class as a gay man. When one of his students asks him whether

or not he is gay, he decides not "to pass" any longer. Frank in *Taxi* simply astonishes his class with his drag and instigates a game where students are allowed to do "what they really want to do." What they really want to do after this bit of carnival by Frank, is to rip the classroom apart. And they do! So what? I found *Nighthawks* a moving film, I found *Taxi zum Klo* bizarre. If showing graphic scenes of sucking and fucking and golden showers and ass whipping and 69 is intended to be liberating because it supposedly involves a prototypical gay male or because "that's the way it is." Forget it! How simplistic can you get. People have praised these scenes because they show gay men happily having sex. But if the whole film is about the pursuit of sex, Frank is not praising the life force within us gay men, so much as depicting us as a bunch of bunny rabbits.

One episode in the film particularly irked me. Frank leaves a hospital still contagious with hepatitis, flags down a taxi, and goes cruising. He is still wearing his hospital johnny under his street clothes. It is winter. He goes from one cruising spot to another. The meter is running up an astronomical bill. At one point he leaves the cab to go marching out in the cold to cruise a shaved head, leather type with sun glasses. The camera pans from Frank to the taxi cab driver who is reading a newspaper with a grotesque headline *a la* the *National Enquirer*. What is Ripplöh saying? That Frank's behavior is no more bizarre than that of the average person who reads junk journalism. I think that may be his point. If so, then it's strange logic. Most people like a bit of gossip, some sensationalism, a bit of vicarious pleasure from trash tabloids. That isn't the same as aimlessly trying to have sex while still ill from a contagious disease that has put one in a hospital. Can't Frank wait till he gets out of the hospital and is no way quarantined. Apparently not. That kind of behavior is sociopathic, while the taxi cab driver is indulging in rapid pleasures. There's no equating the two. But the sense of dialectic in this film is awry. There's nothing liberating about such actions or such logic. And the only humor is when the leather trick spots the johnny and turns Frank down, and that isn't very funny, or sad or much of anything. What can you do, when you're groping somebody and you unzip him and get several inches of cloth flowing from his fly. Groan, Joan.

Finally Frank's encounters with women are few and either they are more lifeless as characters than the men or they are extremely bizarre. As an example, Frank is in the waiting room of a doctor who specializes in treating V.D. He meets a prostitute, also a patient. She regales Frank with graphic descriptions of what her johns want her to do. She isn't anything more than a caricature, and at that a summation possibly of traits a woman-hating man might construct for a character he thought represented your average crazy prostitute. It's obvious that he wants the audience to laugh at her. And, sadly, they do.

Frank doesn't know any older gay men, at least in the film. At the gay ball the camera captures two or three middle-aged gay men — arch, affected, effete. Just the sort of representation you might expect from this younger "liberated" gay man, in his "liberating" movie.

Sincerely,
Ronnie Allen
Somerville, MA

taxi in the schools

Dear GCN,

I share the enthusiasm of Michael Bronski and Nancy Wechsler (*GCN*, November 21) for the film *Taxi zum Klo*, and I would like to note yet another scene from that film, which neither Bronski's review, nor any other I have seen, mentions. I mean the scene in Ripplöh's home where he is trying to help a pupil with his school homework, while the kid only wants to sit on his lap and play. Meanwhile, Ripplöh's lover and a visitor are in another room of the house screening a film for school, which shows a teacher molesting a child. The contrast of these scenes is so strong that one might suspect Ripplöh of inventing it to make a heavy-handed point. In fact, that very film is being shown in the schools of West Berlin, the setting of *Taxi zum Klo*, with the purpose of teaching children that all homosexuals are potential child molesters. A pity the schools don't show *Taxi zum Klo* instead.

Hubert Kennedy
Providence, RI

in the minority

To the Editors:

We do not support terrorism. Very few of our lesbian acquaintances support terrorism. While we appreciate *GCN*'s continuing coverage of anti-gay legislation and anti-gay incidents around the country, we do not believe that murder and bank robbery are either justifiable or effective as a response.

We regret that *GCN* is the most widely distributed publication that represents our community. With this sort of reporting, we wish you would change the title of your newspaper to indicate that yours is a minority viewpoint.

Tamsey Andrews
Mimi Gerstell
Donna P.
Doris C.
L. D. and G. W.
Angela Duxbury
Boston, MA

the dozens

Dear GCN,

Many thanks to the editors of *GCN* for heading up the November 14 film page with a fine and thoughtful review of our film, *The Dozens*. As independents trying to offer the public an alternative to the Hollywood version of life, we're heartened by *GCN*'s focus, which increases awareness among readers that an alternative to exploitative movies, although hard to find, does exist.

We were also glad that Andrea Loewenstein in particular was able to review *The Dozens* since her involvement working with women in prison enabled her to view the film from a very special perspective. And it's gratifying to find a reviewer who speaks to the *content* of movies. We credit this kind of focus for much of the wonderful response which *The Dozens*, and the issues it presents, have been getting from audiences coming to its Boston area premiere run.

In the interest of accuracy, though, we'd like to correct a misquote. In taking exception to our use of "voice over" narration, in which the heroine offers spoken comments upon her own unfolding drama, Ms. Loewenstein cites an example from the opening scene which she felt was redundant and should have been done as dramatic dialogue instead. However, the example she gives does not exist in *The Dozens*.

The actual narration is quite different, and more ironic, too. It provides not a "disembodied voice" explaining things already "quite obvious," but rather new information needed for understanding a subsequent scene in which the heroine is almost denied parole. What is more — especially ironically — the lines Ms. Loewenstein remembers do occur, but they occur as dialogue, not commentary, just as Ms. Loewenstein says they should have.

In objecting to a misquotation, we hope we are not appearing petty or pedantic. Our use of "voice-over" narration in *The Dozens* contributes importantly to the content of the film and the issues it raises. It is a technique we consciously chose as a way of giving our heroine an intelligence and ironic perspective on her situation that is often different (and yes, distanced) from the experience the audience sees her living out on the screen. In all fairness, if one is responsibly informing potential viewers about the content of alternative films and using specific quotations to do so, one should take the time to get it right and not present it as its opposite. We make this emphasis because we believe *GCN* provides a rare service as part of the "alternative" press, just as we "alternative" filmmakers hope we provide a necessary choice for audiences looking for a progressive and non-exploitative movie culture.

Sincerely,
Christine Dall
Randall Conrad
Producers
Calliope Film Resources
Cambridge, MA

fight not lost

Dear Mike Riegler,

I want to thank you for the *Gay Community News*. Being on lockup with no TV or radio, getting the paper has really helped a lot. I also want to thank you for the books that I received.

Mike the ad you had put in the paper for me was really good. It made me feel that my being on lockup because of my fight for gay rights was not lost at all.

Mike, I have been asked to give up my fight to stop gays from being raped in here. They know that if gays are not being raped and messed over, it will not give the prisoners anyone to take this time out on.

Mike, you have let me know that there are people who care about my fight, so why should I care what they do to me.

Respectfully submitted,
(A Prisoner) Name withheld
We are printing this letter to remind our readers that we at GCN have an increasingly lively and intense correspondence developing with our lesbian and gay sisters and brothers behind bars, and we encourage you too to support these people with your letters, and your willingness to learn how much the "prison/control mentality" is not just something that goes on behind the prison walls. The existence of prisons controls those of us on the outside more than we usually are aware, keeps us ready to "straighten" up our acts when "necessary."

high quality

Dear Editors,

Thank you!! For the fine review of Alice Bloch's *Lifetime Guarantee* in your November 7 issue, with my special appreciation to Andrea Loewenstein.

It was my privilege to be in Alice's group at the Women's Voices creative writing workshop at UCSC in June and July of this year. I agree with Andrea that Alice is "open, vulnerable, rational and loving," and those qualities in her were quite validating to me as a person, and as a writer.

With this two page feature, you upped the whole quality of *GCN*, in my opinion. Again, thanks.

A lesbian subscriber,
Beth McDonald
Perryton, TX

confusion dispelled

Dear GCN:

As an executive of the now-defunct Gay Activists' Alliance/New York, I must see that the following is clarified: the G.A.A. has functioned until 1981, the last meeting having been in October. I don't know why other information was given you, except that the resignations of the former clique took place at an earlier time. Strangely, every public and voluntary gay group in N.Y. has seemingly fallen under the strange psychology that a few people *own* it. In November, 1980 we gave up our office and gave up the image of affluence and business and money-power which had dogged the struggling aspect of our organization from the time the National Gay Task Force broke away in 1974. Bruce Voeller had left, but as is so apparent today, his inheritors tired to act "working class" publicly but middle-class secretly.

Throughout this culture today we see extreme money-traditionalists taking over the street demonstrations while pretending to be the underdog. In our community some think of themselves as a veritable *junta*.

The G.A.A. has been cursed by some for a long time, especially by the repulsively authoritarian so-called Coalition for Lesbian and Gay Rights. Our Mayor kowtows to money and is thus in trouble with the poor, who are in worse trouble because of him. The New York gay community is, a little below the surface, to the right of Ronald Reagan.

Let deliberate confusion be dispelled.
Alan E. Weil
Long Island City, NY

he's not heavy

Dear GCN,

About a year ago, after the presidential election, I wrote a letter, which you printed in your paper even though my letter was highly critical of your editorial policies.

The past year after watching the country slide faster and faster into a fascist state I feel compelled to write again. Seeing the hate, intolerance and injustice the people of the world seem to feel towards each other based on nothing but difference, be it religion, skin color, sexual or intellectual orientation is frightening; but seeing the very same thing in the gay community makes me shudder.

The other day I stood in the doorway of a gay bar with other gays; there was a holdup at the door. It seemed we couldn't leave. The reason we couldn't leave was because the doorway was blocked by three gays beating and kicking another who was lying on the ground. Everyone watched; no one looked like they cared.

These are the same people who cry and point an accusing finger at gay bashers. Police or straight brutality is their rallying cry, but no one did anything to stop what they were witnessing. All they wanted was for someone to move the body out of the doorway so they could get on with their lives.

In case you're wondering why I didn't do anything to help my gay brother, I did. My lover and I gave him a ride home.

It's demoralizing to see the intolerance in the world, even more so to see it spreading its tentacles into our world.

In peace,
Arleen M. Furey
Swampscott, MA

Gay Community News

THE WEEKLY FOR
LESBIANS AND GAY MALES

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Community Voices

disarmament

Friends,

Looking over a back issue, Oct. 3, I see a letter from a prisoner in Ohio who complains the jail will not allow prisoners to wear red because this is a homosexual color. Does this mean that if I wear the red shirt I ordered that I will be sending out signals? I have an uneasy feeling that just as I ease into senility I will finally have mastered the hidden codes.

But I'm writing on another matter, which I know is also of concern to *GCN* readers. All of us face death from nuclear war. And all of us not only means gays and lesbians, but *all* people, and not only all people *here*, but all people *there*, and *there* now means everywhere.

The issue is partisan to the extent it involves conflict and struggle but it is not partisan in the usual sense — Carter was to blame as well as Reagan, and it was clear when the Soviets accidentally beached their submarine, loaded with weapons that it now seems were nuclear, off the Swedish coast, that both governments are irresponsible.

There are no happy and easy solutions, no simple correct lines. But perhaps it is good luck — or the grace of the gods — that the United Nations is having a Special Session on Disarmament (SSD) June 7. Here in the U.S., at UN headquarters, *GCN* readers who want to relate to the work of the SSD should feel free to check with me. I'm not pretending to represent the gay community within the peace movement — that is too important a job to be lightly taken on — only to help get information to people who want it. Anyone, Democrat or Republican, Socialist or Anarchist, who wants to help mobilize world opinion for survival, and to help ease the U.S. away from the macho trip Reagan seems embarked on, can find out where they can best help on the SSD if they will check with me. Mobilization for Survival is providing liaison between the international peace movements and a range of the key U.S. peace groups, from American Friends Service Committee and Fellowship of Reconciliation to War Resisters League. Together these groups will welcome thousands from abroad next spring and make sure there is a massive demonstration as well as a series of cultural events in New York.

The gay and lesbian community is more sensitive than others to the problem of how the traditional macho image has helped to make war, and in the process to kill our sisters and brothers. We need to take our place in the struggle for a society where other generations, still unborn, can share all that we have known of this world, this life.

Please feel free to get in touch with me at War Resisters League, 339 Lafayette St., New York, NY 10012, (212) 228-0450.

Peace,
David McReynolds
New York, NY

nancy at sears

Dear *GCN*,

My congratulations to you all at *GCN*! For your article in the November 14 issue on "Going to the All-People's Congress." I support you and what you stand for. I am glad that the word is out! and I agree with you one hundred and one percent.

And I may add Ronald and Nancy Reagan will bring this country to its knees! All Ronald Reagan wants to do is appear on TV to remind him of his piss poor acting days. When Ronald Reagan was Governor of California, he didn't do a damn thing for California. And I knew he would do nothing as president of the United States. And as for Mrs. High and Mighty, Nancy Reagan, if she is so damned concerned about the way the world is, someone please tell her to shop at Sears like everyone else does!

What really pisses me off is the fact of people starving, sleeping in the streets, and people not being able to afford food and shelter, can't get it. Not to mention medical attention they need. Me being a registered nurse, I know what goes on out in the streets. I've dealt with it every day, and I come from the streets. People like Ronald Reagan don't give a sweet fuck about the poor and helpless people. But what is important to him is oil and that damn space shuttle. If they can send a damn rocket into space, why in the hell can't they help the poor and helpless?

I really hate to say it, but what happens over in London will soon happen here! And when it does the government will feel the punch. And it won't be with kid gloves! As I've stated before I support *GCN* and those who support you and anything I can do please let me know. I'm from New York, and we fight back! And that's what the government needs is a good ass kicking. Everyone keeps saying it's our money. So, if its our money why can't we decide on what we spend it on? Me as one person can't do it all. It doesn't matter what color you are, or who you are. What does matter is we need to stick together and stay together and fight back!

Thank you,
Alex Bryant
Tamal, CA

an vs soc

Dear *GCN*

I would like to add a few points to the anarchy vs socialism discussion in the letters section. I have a number of disagreements with both sides in this discussion.

I am an anarchist, but unlike Tucker, am not a socialist. The bias of my political (or anti-political) views is individualism. I reject both capitalism and communism as authoritarian systems of thought and institutions which lead to subordination of the individual to the group. Only by emphasizing the rights of *individuals* in all matters can we build a united and progressive movement and society. Individualists support things like abortion rights and sexual freedom, and oppose racism, sexism and nationalism on the basis of individual rights and freedom, as opposed to the group interests emphasized by most leftists. I do not reject organization and forming working groups and alliances, but I do oppose allowing these groups to dominate or supercede the individual. I also oppose any forms of separatism, which emphasize an aspect of the individual over the individual her/himself, such as all-gay, all-male, all-female, etc. groups. Any individual can, for example, oppose racism and be white, or oppose sexism and be a man, points which separatist groups don't acknowledge, at least in part due to a rejection of individualism.

I feel that it is important for all people, including lesbians and gay men to debate these issues. Hopefully, this letter can help spark some discussion and controversy.

Joe Peacott
Jamaica Plain, MA

blindness

Dear *GCN*:

You deleted with dots a part of my recent letter where I documented what I felt were some differences between my own politics and Scott Tucker's. I thought that was all right at the time, since I admit I can get emotional about these things. But you didn't take the same prerogatives in printing Scott's reply this week, which was highly emotional and contained a number of insults of me. I hope you can print a short reply before we close off all debate on this.

I put the gay struggle right in the forefront of my life along with other struggles. Yet along with the gay struggle I do give equal weight to struggling around sexism, classism, and racism; and here (as you deleted from my previous letter) I see myself diverging from Scott Tucker. My sense of Scott, from my own observations as well as from consulting a number of other gay leftists, is that he stays mainly within the gay movement and thus is a bit narrow in his viewpoint. (Granted, I have my own blinders on, of a different type.)

My central — though perhaps unstated — complaint about Scott's original book review was that he used the story about the meanderings of one socialist sect as a platform for putting down all socialists with words like "the mechanical left," "magic tricks," and so on. Now when I object, he implies in print that I'm some sort of unread clod. Unfortunately for his assumptions, I really *have* read and thought a lot about these issues during my 19 years in leftist struggles. I object to the middle-class bias in Scott's letter this week that all of us are able to write theoretical articles in his type of scintillating style, debating political theories. I don't happen to have that skill (or the desire).

If you saw fit to delete a couple of lines of my letter regarding Scott's review, I wish you could have deleted a few of the more blatantly emotional and insulting lines of his letter. It doesn't feel too good to see myself trashed that way for paragraph after paragraph. After all, I *did* have a point that someone who evidently has quite an emotional hatred for socialist groups is not a terribly effective reviewer for a book about one of those groups.

Hasta la victoria siempre,
Jeff Keith
Philadelphia, PA

Editor's Note: Our letters policy is that we try to print all of the letters we get, as we have space for them, and we usually do not edit letters. However, we do try to keep personal insults out of "Community Voices," perhaps not always successfully.

active disabled lesbian and gays

Dear *GCN*

I'd like to reply to various comments made in a recent Speaking-Out piece (All-People's Congress-*GCN*, Vol. 9-17) by Linda Gwizdak.

Contrary to her remarks, Boston does indeed have a very active and political disabled lesbian and gay community, though not necessarily unified through mass actions. Their needs vary per the disability — thus the "group" is truly diversified in their individual goals.

The Boston Lesbian and Gay Community has been and will continue to be in the forefront of creating an awareness on disability issues. For the past 3 years, *GCN* has produced a series of excellent articles on the physically challenged, visually impaired, hearing impaired, alcoholic and drug-addicted lesbians and gay men.

The Boston Lesbian and Gay Pride Committee has considered special needs a priority issue and strives to make every town meeting and annual Pride March & Rally accessible.

Though I sympathize with Gwen Elliott's comments regarding the intolerances built into the lesbian and gay community, I can't totally agree with them. The most *tolerant* society *has been* the lesbian and gay community. Who understands oppression better than the oppressed themselves?

I can't personally be responsible for spoon-feeding my politics to my disabled friends, nor can I set about organizing them if they've no desire to be organized. When I try to explain the importance of fighting the new right and trying to create social change, I have to stop and listen to them tell me that they have to fight Reaganomics on the handicap-cutback issues — their programs are being cut or totally eliminated, thereby denying them their right to accessibility.

They talk to me of fighting prejudice within their own disabled societies who can't accept them due to their sexual preference. We're talking about people who have to fight to be free on a range of 3-5 levels.

I find it hard to accept criticism that nothing is happening for the disabled in Boston, when interpreted women's concerts *started* in this city before anywhere else in the whole country! Where *GCN* continues to promote healthy and supportive attitudes on both the local and national levels!

Not every meeting itself is held in an accessible space, nor is every telephone equipped with an expensive telecommunications device for the deaf (TTY/TDD), nor is every set of minutes of piece of literature produced on cassette or in Braille, but you can't wait for me to show up and tell you what you already know you should do to get disabled people to a meeting, and you can't wait for a disabled person to attend a meeting before you start providing for their specified needs! Hopefully with *all of us* creating an awareness and reaching out at every meeting, your complaints will no longer be valid, and speaking-out pieces or letters like this will no longer be necessary.

Sincerely,
Marsha H. Levine
Special Needs Coordinator
Boston-Lesbian/Gay Pride
Special Needs Coordinator
NOLAG

center of attention

Dear *GCN*,

Your barbed wire and balls cover was certainly attention getting! Congratulations. At first I was angered at the blatancy of it, adorning a paper that I admire and respect. Several days later I took another look and saw the beauty and truth (for want of a better word) in its statement. I edit *NW Fountain*, the gay paper that covers Portland, Seattle, and Vancouver, BC. I wish we had such artists out here. I wish I had *GCN*'s courage. Are posters available for resale on quantity basis?

Thanks
David Porter
Portland, OR

PS. I gave my issue with the cover away — to a straight lady friend. Now I'm trying to get it back, maybe by swapping your "Women in Print" cover?

BENEFIT SCREENING

Premier Screening of a new documentary film "Pink Triangle: A Study of Prejudice Against Lesbians and Gay Men" — to benefit *The Gay Community News* and The Gay Speakers Bureau. The film is made by local film makers and activists. It will be shown at the Harvard Science Center, Auditorium B, on Sunday, December 13 at 7:00 and 9:00 p.m. and tickets can be purchased at the door for \$3.00. For further information call 354-3677.

thanksgiving stuffing at gcn

Stuff turkey one day, *GCN*'s the next. The paper must be mailed out the day after Thanksgiving, though many of our regular volunteers will be away. Come between noon and 7 pm to help us — and bring your leftovers for a pot luck feast!



We all know how everybody hates seeing Holiday Season gifts being advertised before Thanksgiving. Tasteless and tacky and showing no respect for all those poor turkeys, right?

Well, we are *GCN* have no shame, apparently. We know that if we wait until just before the holidays start, you'll figure it's too late to order *GCN* subs, so you'll go to some gross department store owned by some multinational conglomerate, and buy some over-priced, momentarily impressive but basically useless chotchkas.

This year, let us be the tasteless ones — take advantage right away of this early opportunity to buy a high quality, independently owned, stimulating and worthwhile gift for your friends — *Gay Community News* subscriptions.



ADVERTISING MANAGER

Gay Community News is looking for an Advertising Manager. Advertising or sales experience is helpful, as well as a commitment to eliminating the exploitation of women and men in advertising. Salary, commission and medical benefits. December 1 opening. Work in a progressive lesbian/gay environment! Please address inquiries and resumes to Amy Hoffman or Deni Ozan, *GCN*, 22 Bromfield St., Boston, MA 02108, (617) 426-4469.

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Body Politic

Continued from page 1

with copies of the book *Loving Men* by Mark Freedman and Harvey Mayer found during the raid despite the fact that Canadian customs had previously ruled that the book was not "immoral or indecent." The charges under Section 159 were dropped when *TBP* was found not guilty of violating Section 164.

Despite a court order to do so, the government has not returned the 12 cartons of documents seized during the raid.

TBP has so far spent nearly \$60,000 in legal expenses in the case, a large part of which has been donated by supporters in Canada and other countries. *TBP* attorney Clayton Ruby told *GCN* the second trial will probably be longer and more costly than the first, resulting in a prolonged strain on the paper's resources. "The Crown certainly is aware of the fact that [the *TBP* collective] is going to be deflected from the real work that they consider important," Ruby said.

Ken Popert, a member of the collective and officially an officer of the corporation that owns *TBP*, considers the prosecution of the paper part of a large resistance to the gay movement. "It's fair to say that it certainly coincides with what is a rather obvious rearguard action by the provincial government to keep the lid on the Toronto gay community," he commented.

Popert said arguments at the second trial will take into account appeals court ruling that Judge Sydney Harris, who presided over the first trial, erred in law on sev-

eral points. The government appeal charged, among other things, that Harris had erred in finding that the entire issue of *TBP* must be found obscene, not just the article in question; that he erred in applying the test of community tolerance; that he erred in holding that Section 164 applied only if a clear incitement to unlawful action were shown; that he erred in refusing to interpret the terms "immoral, indecent and scurrilous"; and that Harris' finding that *TBP* had not been proven obscene was in error.

Harris had ruled that "Men Loving Boys Loving Men" was not "immoral, indecent or scurrilous" and had described *TBP* in his ruling as "a serious journal of news and opinion."

Popert told *GCN* that his paper's legal problems are "inextricably bound up with doing the kind of publishing we're doing. It's a real mistake to fall into thinking, 'If only we didn't have this case . . . If you're going to be involved in any kind of publishing to a political aim you've got to expect these entanglements with the state from time to time. It's not a peripheral and unrelated problem. It's central to what we're doing.'"

The *Body Politic* Free the Press Fund has been established to help the paper pay its legal expenses. Checks should be made payable to Lynn King in Trust for the *Body Politic* Free the Press Fund and mailed to the Fund c/o Cornish, King and Sachs, Barristers and Solicitors, 111 Richmond Street West, Suite 320, Toronto, Ontario, Canada, M5H 3N6.

filed from Boston.

NOLAG

Continued from page 3

since we hear about national legislation first here and can respond quicker."

To Feeney's accusation that NOLAG has become "as hierarchical as NGTF," Roman responded, "Ridiculous. This isn't hierarchy. This is survival of the fittest. It always happens that it is easier to sit back and criticize than to get out and do it. If hierarchy means doing what needs to be done to make an organization function, then I suppose it is a hierarchy."

"I'm exhausted emotionally with having moved an office and set this one up," continued Roman. "The best thing that could happen would be for us to get it moving and then let other people come in and far outrace us."

Roman added that an advantage to moving the office to Washington will be that it is cheaper to fly to DC than to Boston from most parts of the country.

Will NOLAG survive its difficult birth? Roman is certain it will. "We've already grown to about a thousand members — and that's without doing any membership drive and with so much miscommunication. . . . Clearly there's a strong need for a grass roots or-

ganization . . . because the majority of lesbians and gays are not establishment-oriented organizationally.

"We hope our membership will be massive enough that Congressmen and women who vote so appallingly against us will pay attention to our voice."

CC members originally scheduled the march for May 2, but that date will be changed because the All People's Congress has since scheduled their Days of Resistance in Washington for the same weekend. The lesbian and gay march will most likely take place on a Sunday in late September or early October, said Ault.

"It is always a struggle to get our issues raised. We need our own event. We'd get lost in all the media coverage that [the All People's Congress] gets. They can help us organize, etc., but not co-sponsors."

NOLAG organizers also have a financial motive for postponing the march. According to Roman, who worked on the 1979 march on Washington, NOLAG has assumed the \$23,000 debt from that march and "we're going to get rid of all of it before the fall . . . and this time we'll come out ahead."

— filed from Boston

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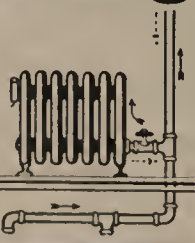
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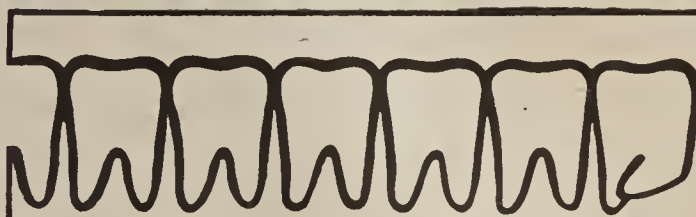
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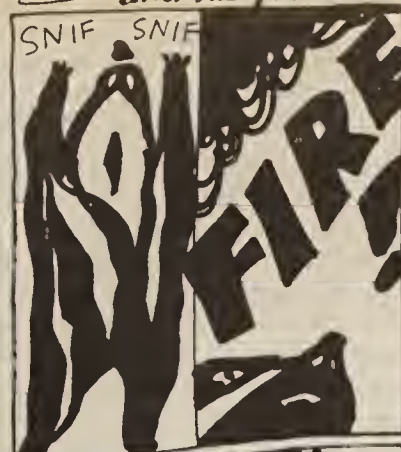
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Life Down Under!

By Robert Aldrich

SYDNEY — The gay nude beach in Sydney, Lady Jane, is located on a stone promontory separating the city's harbor from the Pacific Ocean. On one side ships and an occasional submarine drift into one of the world's loveliest ports. On the other side, tall, lean, brown Australians scurry along the rocks, cruising and having sex in the shadows. Most visitors to Australia arriving by ship in Sydney little realize that their first view of the country is of gay men screwing on the rocks.

Sydney, like all of Australia, is a surprise for most Americans. Those who have seen "Picnic at Hanging Rock" may expect to see schoolgirls in flowing lace dresses. Those who have seen "Gallipoli" may anticipate charging soldiers. And those who remember the old Qantas ads can think only of cute koalas. It is an eye-opener, thus, to find a fascinating and beautiful city which is extremely cosmopolitan — and to find one of the largest and most active gay communities outside the United States.

The tourist or new resident in Sydney quickly discovers that Oxford Street is the center of the gay ghetto. A dozen or so bars and pubs, backroom bars and baths vie for the business seven nights a week. Hustlers and transvestites ply their trade in a park close-by, and a half dozen local gay periodicals are for sale at local news stands. A few blocks away is the gentrified neighborhood of Paddington, inhabited by what Australians call "trendies," including the largest concentration of gays on this continent. Also on Oxford Street, somewhat ironically, are a state courthouse and Sydney's army barracks.

The "gay scene" in Sydney is as diversified as in any major American city. There are five gay discos along Oxford Street, one catering to the young crowd, several the preserve of chic clones, another invaded by the macho crowd, yet another one mixed with straights and gays. Their names are whimsically varied: Patchs, Flo's Palace, Capriccios, the Midnight Shift, and Palms. They open late and keep going until three in the morning, blaring American disco music and perfumed with the international gay bouquet of amyl.

Meanwhile, the bars around Oxford Street seem a bit less Americanized. These bars don't really have an American equivalent, since they are more like English pubs. All are situated in gay hotels, close at midnight, and have a rather neighborly atmosphere. The clients may wear Adidas sneakers and Lacoste shirts, but they seem to go to the pubs for a chat and drink before the heavier cruising after midnight.

With the bars, as with the discos, there is quite a bit of variety. Ruby Red's is the women's bar, the Albury is done up in watermelon-colored New York art deco furnishings, the Flinders looks like what one would imagine in a nice old hotel (and has some of the cutest bartenders I have seen anywhere in the world, their blue worksuits zipped open to the crotch), and the Beresford has a pleasant garden. Due to the climate, their doors open onto the street; thanks to the Australians' widespread disapproval of tobacco, they are somewhat less smokey than their American counterparts. (A prominent government-sponsored poster in the subway carries the caption: "Kiss a non-smoker — Enjoy the difference.")

After hours, there are several possibilities for the gay male on Oxford Street. There are three fuck bars, the Signal, the Barracks, and Club 80 (the last gives free coffee and shows old movies on a video machine on one floor, and Crisco is available at the bar for \$5 a can). There are the 253 Baths, one of four baths in the city, and a porn bookshop-cum-movie-house-cum-fuckbar called Numbers. Or one can cruise in Green Park (for a price) just down the street or have a late night supper at the gay-operated Green Park diner on Oxford Street itself. The local S/M and leather bar, the Ox, was gutted by fire several weeks ago; a sign on the door soon afterwards announced that the meeting place for the Australian Fist-Fuckers Association had been changed.

Yet there are paradoxes to all of this. As I tried to kiss a trick one night on Oxford Street, he gently stopped me and said, "This isn't Castro." He was right; several months ago, two men were arrested for kissing inside Flo's Palace under a vaguely worded state law which prohibits "offenses in public places." In protest, members of Sydney's gay community gathered for a mass kissing demonstration outside the court house.

In New South Wales, the state of which Sydney is the capital, sodomy is still punishable by a sentence of 14 years in prison. A city that has several well-known gay activists also plays home to Fred Nile, the obnoxious leader

of the Festival of Light, Australia's Moral Majority. Recently elected to the upper house of the New South Wales legislature, he publicly thanked "our Heavenly Father" for his victory. His homophobia and reactionary zeal make the old Anita Bryant herself seem like a gay activist; fortunately, he has only limited influence.

But homophobia does pervade many institutions. This month, the Anglican synod in Sydney refused to pass a resolution in favor of gay rights. The leader of the gay Episcopalians sadly commented: "Homosexuals are like the poor — I guess we'll always be with you." In Queensland, according to the *National Times* of October 18, a new parliamentary bill will give public servants and private individuals arbitrary powers of arrest, search and seizure that even police do not have. Queensland, ruled by a fascist premier, Joh Bjelke-Petersen, is Australia's equivalent of the more regressive states of the American Deep South — Australia's "Deep North."

To combat sympathizers of Nile and Bjelke-Petersen and other reactionaries, the Sydney Gay Rights Lobby has mounted a long campaign for law reform. The New South Wales Labor government had sought votes on promises of changing the statutes relating to homosexuality, but the premier later reneged. In the most recent legislative election in the state, held in September, gay activists concentrated their work on the electorate of Bligh, which includes the heavily-gay suburbs of Paddington, Darlinghurst, and Surry Hills. Two of the three candidates came out in support of gay rights and took out ads in local gay newspapers. The Labor candidate, who promised strong support, won the election, a major victory for the Lobby. Activists now await his actions in the state parliament. Elsewhere in Australia, gay rights bills have succeeded in three of six states and the two mainland territories. In some areas, law reform, has been carried out by Liberal (i.e., conservative) governments, elsewhere by Laborites.

Australia's attitude toward homosexuality is a bit ambiguous. Australian history and social life are pervaded by rampant ideals of masculinity and patriarchal dominance. Much of this is summed up in the idea of "mateship," close male-bonding not entirely devoid of sexual connotations. In the harsh life of frontiersmen on the outback, women were excluded; they were also not welcome in the beer-drinking camaraderie of pub life. (Yet at least one engraving of a nineteenth century pub, in which the men are dancing together, looks like nothing so much as a gay bar.) First loyalties for Australian men were not to their wives and families but to their "mates." Only in recent years has "mateship" begun to wane, and the position of women has consequently improved. Yet the idea remains powerful in Australian folklore, as evidenced by the friendship of the two heroes of *Gallipoli*.

Mateship is not homosexuality, and gays have come under the same sort of censure and discrimination here as in all Anglo-Saxon countries. English notions of family life and Protestant morals combined to prevent the emergence of gay lifestyles and gay political activities for many decades. It was not until 1970 that the gay movement got off the ground with the foundation of CAMP, the Campaign Against Moral Persecution. That organization still exists, recently renamed the Gay Counselling Service, and operates various public service projects.

In the mid-1970s, various splinter groups of lesbians and gay men formed, many of them more politicized and more leftist than CAMP. There was also an unsuccessful attempt to establish an umbrella organization of gay groups. At present, various political and social groups work inside the gay movement, the most important of which is the Gay Rights Lobby. Its head, Lex Watson, is the de facto leader of the local gay movement. The movement continues to press for law reform and hopes for anti-discrimination legislation. The various gay organizations in Australia come together for two annual events, the Stonewall march — Stonewall Day is as much a holiday here as in the States — and the spring Mardi Gras festivities.

In a country where the gay movement was slow to emerge, it is a bit surprising to find two of the world's major voices in women's and gay liberation. Australia's best known gay man is Dennis Altman. A Cornell-educated former senior lecturer in government at Sydney University, Altman now devotes full time to writing. His *Homosexual: Oppression and Liberation*, first published in 1971, was one of the first major political statements and theoretical works on homosexuality. The book received wide circulation in his native country and in the United States and was translated into French and Italian.

Altman followed his first book with *Coming Out in the Seventies*, a collection of articles from various publications about the politics of being gay. Next came a book on Australian politics and culture, *Rehearsals for Change*.

Altman is now in the U.S. for the publication of his next work, *The Homosexualization of America: The Americanization of the Homosexual*, to be issued by St. Martin's Press in the spring. In addition to his books, Altman writes widely for various gay publications in Australia, the U.S. and Europe, reviews books for Sydney's morning newspaper, and does political commentary for one of the government-operated radio stations here. His articulate and perceptive writing on homosexuality around the world makes him one of Australia's major authors.

The other internationally known writer on sexual politics is Germaine Greer, an Australian now living in Italy. Her first book, *The Female Eunuch*, was published the same year as Altman's *Homosexual* and was one of the earliest and most important works of the feminist movement. More recently, she has published *The Obstacle Race*, a study of women artists.

One of the best known feminists now living in Australia is the songwriter Robyn Archer, not well known in the United States, unfortunately. Born in 1948 in Adelaide and an English teacher for a time, she sings and writes songs with political and sexual themes. "Neurotica Suburbia" tells of the tedium of suburban life, while "Size Ten" ridicules women's fashions, and "Digital Clocks and Radios" caricatures consumer society. "The Backyard Abortion Blues" tells of the plight of Australian women made pregnant by American soldiers on "rest and recreation" during the Vietnam War, and "The Good Old Double Standard" looks at sexual oppression. Others of Archer's imaginative songs include "Dicks Don't Grow on Trees," "The Old Soft Screw," and "The Menstruation Blues."

Various Australian novelists have also written books with lesbian and gay characters. Foremost among them is the Nobel Prize winner Patrick White. His most recent novel, *The Twyborn Affair*, is a stunning portrait of sexual metamorphosis. Reminiscent of Virginia Woolf's *Orlando*, it is a three-part biography. In the first part "Eudoxia" is a beautiful woman having an affair with an aged Greek in France before World War I while being pursued by a middle-aged Australian woman bored with her husband. In part two, Eudoxia has become Eddie, a soldier returned from the war to live on a sheep farm on the outback, where he becomes involved with both the wife of his employer and the ranch foreman. In the third section, Eudoxia-Eddie becomes Eadith, the madam of a London brothel at the time of World War II. Somehow all three seem to be the children of Eadie Twyborn herself bisexual.

White's autobiography, *Flaws in the Glass*, published in October of this year, openly discusses his homosexuality. He does not appear attracted to contemporary gay life and treats his gayness as a given fact of life not the take-off point for a political analysis. He is more concerned with sketching a picture of his forty-year relationship with his lover, a "small Greek of immense moral strength who became the central mandala in my life's hither messy design." White and his lover now live in Sydney where he is active in the Australian republican and conservation movements.

Yet another important book just published — at which merits distribution in the U.S.A. — is Paul Wilsor's *The Man They Called a Monster*. It chronicles the life of Clarence Osborne, a 56-year-old court reporter from Brisbane who committed suicide in 1979 after police discovered his records of the 2,500 boys with whom he had sex over the past 20 years. Osborne picked up adolescent boys of all social backgrounds, charming them with his understanding conversation and sympathetic ear. In no case was force or coercion involved. He offered the boys affection and friendship, which for many were lacking at home. Osborne compulsively measured their genitals, keeping detailed records of their development. He would also masturbate or fellate the boys, but more important to him were the records, tapes, photos and diaries of his "research." On his death, he was branded a "monster" by the Australian press. This book, by a sympathetic heterosexual sociologist, tries to set the record straight. He shows Osborne as a rather unattractive and neurotic man, but certainly not the sex maniac he was made out to be. The author also takes a long look at adolescent sexuality and pedophilia.

Greer's and Altman's books and Wilson's study are the major products of feminist and gay publishing in Australia. Soon these volumes will be joined by a history of gay Sydney, written by Garry Wotherspoon and Lex Watson, two Sydney University faculty members. This will be a comprehensive study of the development of Sydney's gay community based on interviews, archival records and other materials. It will also be one of the few studies of the gay milieu in any city in the world.

As well as these books, already published or forthcoming, there are various gay magazines in Sydney (as well as a gay radio program). Among them are *Girl's Own*, a lesbian feminist journal; *Campaign*, a gay monthly; *The Sydney Star*, a fortnightly distributed free in bars and baths; *Gay Information*, a theoretical journal (which I remember seeing on sale at Boston's Glad Day Bookshop); and a Melbourne monthly called *Gay Community News*. This last is probably the best of the lot, according to Altman; a recent issue had articles on pedophilia, women's music, women photographers, Australian law, and the politics of single-sex bars. (*The Advocate*, incidentally, is available at most news stands, gay or straight, although Boston's GCN is not to be found in Sydney.)

Girl's Own and the club Ruby Red's are the major lesbian presences in Sydney. As in many countries, the lesbian movement is closely connected with the feminist movement. The herald of Australian feminism was Miles Franklin, the author portrayed in the movie *My Brilliant Career*, about a woman who gave up wealth and a husband to go it on her own. Present-day lesbian activists range from those involved in male-dominated organizations to separatists. Last month, the Sydney feminist community hosted Boston College's Mary Daly, author of *Gyn/Ecology*. There is one suburb in Sydney, called Annandale, with a large concentration of lesbians. Also in Sydney are a women's health center and phone-in service, groups of socialist and older lesbians, a feminist legal action group, and a woman's arts newsletter called *F-arts*.

But what of Sydney outside the ghetto? It is, in one word, spectacular. After all, what can one say about a city with fifty kilometers of beaches, sub-tropical flowers blooming in October (the Southern Hemisphere's spring), and wild parrots and parakeets flying around the greener suburbs? In an essay on her native city, Germaine Greer says, "Sydney is a city of millionaires." She explains that everyone in Sydney is, in a sense, a millionaire, because the things most people pay fortunes to do — surfing, sailing, swimming — are available free and close at hand in Sydney.

The city is a bit like San Francisco with its extraordinary harbor and pastel houses climbing the hillsides. The focal point is the Opera House, a controversial building designed to look like sails rising out of the ocean. It is a strikingly graceful building and is set off by the sweep of the Harbor Bridge and a just completed 305-meter tower called Centrepont. The typical architecture of the inner suburbs is two-story row houses with iron balconies and rear gardens. (Gardens here are lovely, and the Aussies are absolutely mad about their gardening — they can chat for hours about the varieties of azaleas and wisterias and exotic plants like liquid amber trees and coral trees.)

Some of the architecture in Sydney is British-looking, as is part of the lifestyle Down Under — but then Elizabeth II is still Queen of Australia. Yet the vast influx of Southern Europeans, Middle Easterners and Asian residents since World War II has made for a very cosmopolitan city. Close to a friend's house are — count them — eleven Lebanese restaurants, and the cuisine ranges from exotic Southeast Asian to succulent native beef and lamb, available at ridiculously low prices. (Try getting wonderful leg of lamb for a dollar a pound at Star Market!)

The melange of Sydney is symbolized for me by the neo-Gothic quadrangle and colleges of Sydney University, which look much like Oxford or Cambridge, but which are fronted by eucalyptus and palm trees. The names of the suburbs are also revelatory: some are English, like Redfern, St. Peter's, or Manly, but they neighbor exotic sounding places like Warrawee and Turramurra, Wahroonga and Woolloomooloo. The Australians are decidedly un-English, even if they do drink gallons of tea. To them, the English are the "Poms," a pale, poor, and effete race. They are also decidedly not American, although the U.S. has exported some of its more lamentable cultural artifacts, like Calvin Klein jeans and McDonald's and Kentucky Fried Chicken restaurants to the Antipodes. Yet one senses that many here suffer

from a twinge of exasperation at not being either proper Englishmen or Americans — Patrick White speaks of Australianess as a "deformity." There is also a certain cultural disorientation among the natives at being so far removed from world events. Many of the best known Australians, such as Greer and Joan Sutherland, Peter Finch and Robert Hughes, become temporary or permanent expatriates.

But most Australians are rather vaguely pro-American, particularly in the gay community. Many gays still think of Castro and Christopher Streets as gay heaven. On Oxford Street, there is one shop called The All-Australian Boy modelled on San Francisco's All-American Boy. Australia is not California; the lifestyle is informal, people are hospitable and "laid back," but without the frenetic hedonism or strained informality of Los Angeles. To my knowledge, there are no hot tubs, no est seminars, and only a few Hare Krishnas. Dopé and hash are widely used, and there is a lot of cocaine on Sydney's market now (at the equivalent of 240 American dollars the gram). Many of these attitudes are typified by the dress, decidedly low-key; in hot weather, the uniform for men includes shorts and the younger guys wear "Stubbies," a kind of miniature shorts which provide a good opportunity for what the locals call a "perv," a little look-see.

The gay Australians I have met have been, by and large, a charming lot. Their accent sounds peculiar to Americans at first but quickly becomes familiar. Many are athletic, to be expected from their beach activities, tennis, and ubiquitous gardening. But they are also quite sophisticated. Most have travelled widely, both in the U.S. and elsewhere — on the 25-hour "kangaroo route" to Europe, they stop in places like Indonesia and India.

For Australians at home, life is good. Their houses are decorated with the same kind of butcher block, Design Research-style common in American cities, and their refrigerators are stocked with Perrier and Brie. Aussies will soon invite you to their house for a traditional English tea or a full meal. (Australians are friendly people.) They will also ply you with native wine, and the high quality of Australian wine is a great surprise. Contrary to expectations, Australians — or at least gay ones in chic neighborhoods — are not big beer drinkers.

The food one is served in Australian houses is good, a mixture of different types with few Australian specialties except grilled beef and lamb. Exceptions are Pavlova, a sinful custard dessert, and something called Vegemite. Every Australian has a large jar of Vegemite in the kitchen cabinet; it is a perfectly revolting brown gooey paste made from yeast. Vegemite smells like stale bread and tastes worse — it's excessively salty — but they happily spread the stuff on bread like peanut butter. Many Australians are keen on cooking and housekeeping, and a large number own their own homes; Australia has one of the highest home ownership rates in the world. Often two gays in their thirties, lovers or just friends, buy houses together; in fact, this seems quite common in Sydney, where purchase prices are particularly high.

However, Sydney is not quite Oz. It would be fortunate if a country as warm and welcoming were equally tolerant of all its citizens. However, such is not the case. The native aboriginal population was almost completely massacred by the early white settlers. In the defense of their homeland against foreign invaders, the blacks killed approximately 2,500 whites, but the conquerors killed 20,000 aborigines, according to a new study. For many years, aborigines were forbidden to own land or vote; many are still crowded into reservations and unemployment among urban blacks is high.

Racist attitudes are widespread. One gay man with a sensitive job blithely explained to me that almost all aborigines are shiftless, lazy and drunken — a rhetoric recalling the racism of my native Georgia. There is currently a debate in Australia's press about the advisability of admitting more Asian immigrants. To its credit Australia did admit more boat people per capita than any other nation, but there are those who now worry about an influx of "Orientals." It was not until the socialist government of Gough Whitlam, in the early 1970s, that an official "White Australia" immigration policy was discontinued. Southern Europeans are still widely referred to by the epithet "Wogs," and I have heard more than one anti-Semitic slur.

A second misgiving about Australia is its rampant consumerism. Australia is a young country — the first settlers, British convicts, arrived in 1788. It is also a wealthy country with enormous deposits of minerals, including a vast newly discovered cache of diamonds, and prosperous sheep herding. Together these give a *nouveau riche* feeling to much of Australian life. This is summed up best by Patrick White. He speaks about "my city: wet, boiling, superficial, brash, beautiful, ugly Sydney, developing during my lifetime from a sunlit village into this present-day parvenu bastard, compound of San Francisco and Chicago." And he goes on, in his memoirs, to lambast

"this philistine non-culture, of money, wheels, and swimming pools."

Even allowing for White's biting tongue, much of what he says is true. Luxury items abound in stores, Volvos and Jaguars ply the streets in spite of a 59 per cent import duty on foreign cars, and there are Gucci and Dunhill shops in Sydney. Aussies are fascinated with household gadgets and have an American-style fetish for the electric and electronic. Consumer capitalism heavily infuses the gay community in dress, houses, and general lifestyle. Compared to the seedy but distinguished *grande dame* feeling of cities like Boston or Paris — the other two major cities I know best — Sydney seems a bit gawky and adolescent. Australia is, as one author titled a book published a few years ago, *The Poor Little Rich Country*.

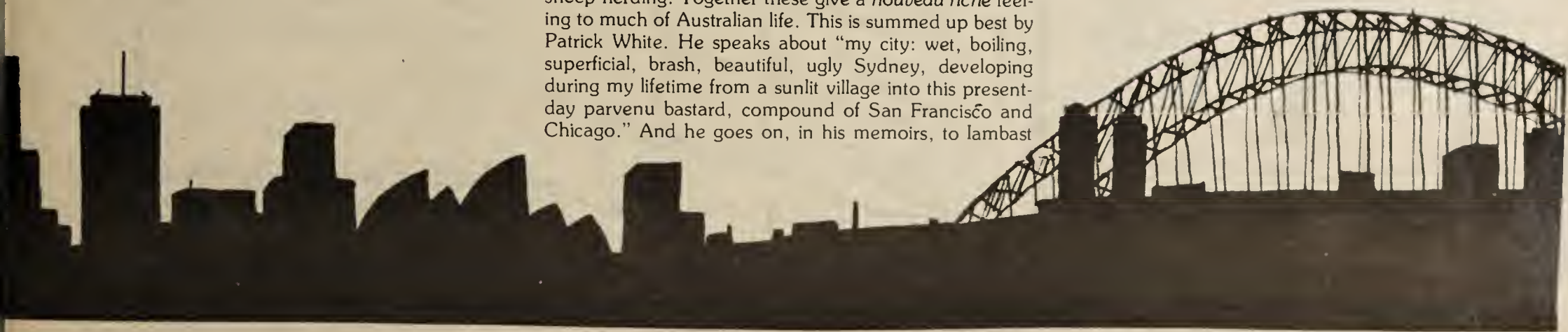
A third problem, also of relevance to the lesbian and gay community, is a tedious and unresponsive government. The Labor government of Whitlam, from 1972 to 1975, showed great incentive on social issues, mandating equal wages for women workers, making university education free, and improving social services. Since its overthrow, the Liberal Party-Country Party coalition in power has been conservative and unimaginative. The current prime minister, Malcolm Fraser, shares Margaret Thatcher's and Ronald Reagan's beliefs on how (not) to run a country.

Both federal and state governments are rife with corruption here. Investigations are now going on of one minister who forged checks and of the possible collusion of government leaders in the export of kangaroo meat disguised as beef. After the death of a former premier of New South Wales earlier this month, it was revealed that his regular weekly pay-off from operators of illegal casinos was \$5,000. The present government is involved in cost-cutting and anti-inflation measures: gay rights is, in practical terms, of no concern to it.

This racism, consumerism, and government inaction (and Vegemite) are the shadows to an otherwise bright portrait of Sydney and Australia. Sydney is a great place to visit (and to live, this cautious American is quickly realizing). Coming from the U.S. costs over a thousand dollars, but more Americans should make the trip. If they take Qantas, they discover that most of the flight attendants are gay men. Then they will discover that these Qantas stewards are the butt of many Australian jokes. ("What's the difference between a bowling ball and an Qantas steward? You can only get three fingers into a bowling ball.")

When the plane lands, the new arrivals must sit on the runway while an official comes through the cabin spraying insecticide. The locals, it seems, are rightfully suspicious of foreign bugs infecting their island continent. Next, custom forms are handed out asking if the visitor is bringing in unacceptable substances, including, among other things, sperm — presumably a measure to protect Australian livestock. After that, it's smooth sailing and a quick trip from the airport to a gay hotel on Oxford Street.

So, Sydney is a marvelous surprise. Little did I know when I accepted a job teaching at Sydney University that the Faculty of Economics where I work is the center of the Australian gay movement. Nor did I expect that I would be living in an apartment building known colloquially as "Vaseline Valley," a short walk from the Oxford Street bars. But neither did I anticipate the beauty of the city or the cosmopolitan nature of its offerings. After two months here, I know that "to get pissed" means to get drunk, that an "ocker" is a redneck, a "digger" is an old soldier. I have also found out that you can have a good "perv" at the "boxes" of "chunky surfies" at the "beats" (while being wary of "poofter-bashers") — and there are lots of "spunky" guys. I'm not quite sure what *that* word means here, but it does seem to be applied to all the hot numbers cruising Oxford Street and Lady Jane beach. And we Americans thought there were only kangaroos and waltzing Matildas.



Ballet

Heavy Things Trying to Look Light

By David Foushee

Drag, at its best, is a form of satire; the two ideas meet in the word "travesty," whose Latin roots literally mean "cross dress." In ballet, certain female characters have traditionally been danced by men *en travesti*. These roles: witches, mothers or other supposedly awkward or ugly women — travesty the ideals of grace and beauty which the ballerina is supposed to embody. Hence the unwritten rule that women do not travesty themselves.

What I liked most about Les Ballets Trockadero de Monte Carlo when I first saw them was the way they dragged aspects of ballet that seemed stale to me. The ballerina on her pedestal-prison, the trained-horse danseur, and all those pas de deux which, however dazzling the technique, are essentially about schmaltzy love — these traditions seem to be drags of real people. The Trocks parodied just about every other style of dance as well.

Good satire can celebrate a form and destroy it. The Trocks' satire was so good because it was built, as it ought to have been, upon a rigorous knowledge of dance. I saw their performance as a carving up of everything I didn't like about dance and a playful celebration of everything I liked. My own mixture of love and hate may have been shared by the dancers themselves.

Les Ballets Trockadero was formed in 1974. In the past seven years they have travelled extensively in this country and abroad, and have mounted, as artistic director Natch Taylor says, "a lot of ballets." The company will perform at the Opera House in Boston on November 27 and 28. I interviewed Natch via long-distance; I regret that our conversation was somewhat hurried.

DRF: I saw you when you performed in Boston in 1978; seeing you helped me understand a little better what ballet is all about.

NT: That's good. When we started out, it was a lark. We didn't set out to make any political statements or teach anybody. But there have been people who said that they had hated ballet, or hadn't known anything about ballet, but after seeing us, wanted to see what real ballet is about. It's not this mysterious art form they have to worry about.

DRF: Part of what I enjoy about classical ballet, I recognize now, is the silliness it often involves.

NT: I'll be the first to admit that spending ten or twenty years of your life jumping up and down and spinning around in front of people is really kind of absurd.

DRF: You obviously take it very seriously, too.

NT: That's one thing that bothers me about some dancers — they're so damn serious about dance that they get constipated. You have to be able to look at what you do from a distance. Baryshnikov loves our company, Makarova loves our company — they can sit back and laugh at what they do.

DRF: Still, you have to be able to do it first. I was impressed by what good dancers you all are. What kinds of backgrounds do you have?

NT: We had all worked professionally before, some more as modern dancers, but we have all had classical ballet training.

DRF: Did you have to retrain yourselves to do what you do? Was it hard, for example, to learn *pointe* work?

NT: Not really. If you have a good dance background, then there is still some minor adjust-

ment — the balance is different. But most dancers, if they've had good training, are aware enough of their placement so that it isn't a drastic change, once you get over the initial fear of it.

DRF: What do you think your ballets say about men's dance vs. women's dance? For example, Robert Joffrey has said that there isn't any dance step which is necessarily male or female.

NT: I don't think there really is either. I mean, an arabesque is an arabesque. Obviously the physicality is going to make a difference: the physical mass and the shapes of the bodies. You normally see the four swans in the second act of *Swan Lake* done by pretty little ballerinas in precision; when you see us, rather large people doing it, it becomes gawky and awkward.

DRF: Do you think that play on physicality is the essence of what makes you so funny?

NT: No, because we couldn't sustain two hours of that. Once

you've seen the first guy in a tutu *en pointe*, that visual joke is over.

The humor's got to come out of the ballet and what's done with it.

DRF: It seems to me that there are two elements in your appeal to audiences: first, your parodies of dance styles, of course, but also simply the fact that you're men wearing women's clothes.

NT: I'm sure there are people who come in a voyeuristic way and get titillated by seeing men run around in pink tights and *pointe* shoes with wigs and eyelashes on. It would seem to me that they could get a lot more for their money by going to some club and seeing a tacky drag show.

DRF: Of course, you're not serious female impersonators, what you do is more like gender-fuck.

NT: Exactly. We're not impersonating women at all. We're not trying to be Barbra Streisand or Makarova or anybody else. We're doing a satire and the audience shouldn't be confused about whether we're men or women. It's the same in Shakespeare. The men were simply doing a role in a play, they weren't trying to be female impersonators. In that society, ladies weren't allowed on stage. Travesty, or drag if you want to call it drag, is nothing new to theatre or to ballet. When ballet first started, no women were allowed — and some roles are still usually done by men, such as the ugly sisters in *Cinderella*. There's really nothing new about what we're doing.

DRF: Aside from your associate artistic director [Betteanne Terrell] are there now or have there ever been any women in the company?

NT: When we first started, there were women in the company doing male character roles, but they weren't funny. The humor didn't go the whole 180° that we're able to do with it. Arlene Croce quoted someone else as saying that something light trying to look heavy isn't funny, but something heavy

trying to look light is very funny. The visual humor just didn't work with women.

But it's really amazing, there's always been a woman behind us; every time we reach a new plateau or get pushed to a new plateau it's always been because of a woman. Arlene Croce,

the first season we were in New York, wrote an incredible article in *The New Yorker*; then Betteanne came; then we started touring and the first season we were at UCLA, Shirley MacLaine saw us and said, "Do you want to be on our television special?" There's always been a woman behind the scene, as it were.

DRF: Do you think there are any choreographers who are working against the difference in function which the men and women have been given on the dance stage? For instance, the *pas de deux* inevitably seems to be about a love affair.

NT: Dance is very sexual. It's the nature of the stories it's always told. There have been very few *pas de deux* for men that have been successful. You see two men rolling around or throwing each other around, and then you start getting upset or loving it for whatever reason — it's a very difficult thing to handle. You have to be careful about what happens.

DRF: Do people immediately assume that you're all gay? Has that ever been a problem?

NT: In the beginning there was that assumption, but now we're treated like any other dance company. I think that America has seen enough dance and that dance has come out enough that the whole whatever-it-was about male dancers being sissies has changed a lot. Now that we've been so successful, I think that people are treating us like a dance company, not a bunch of wierdos who are doing something you'd find in some gay bar.

DRF: I understand you were part of the National March on Washington in 1979.

NT: We were there when the march was there.

DRF: Was it simply a coincidence, then?

NT: Yes. We didn't go down as a fundraiser or a political statement for the march. They just happened to be walking down the street we were playing on, and some of them came to see the show.

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Fighting Homophobia: Prisons and "Mental Health"

The pressure to silence and eliminate lesbians and gay men increases daily. Many of us have already been snatched from society and hidden behind bars. Those of us who have the privilege of mobility are responsible for creating avenues of communication with our brothers and sisters in captivity. Prisoners need support as well as a place to articulate their struggle and share information about how the "law" is carried out. Prisoners' experiences vary widely, depending on the branch (local, state, federal, "mental"), security level, state, "crime," and individual person. Prisoners' oppression reflects both the struggle of lesbians and gay men everywhere, and special problems that stem directly from the prison system itself. In addition to this monthly column by and for prisoners, GCN runs a prisoner section on the last page of every other issue.

by Malcolm L. Little, Jr.

On August 15, 1980, I was committed to Patton State Hospital by the Superior Court of San Diego County, following conviction of a sex offense. Under existing California law, a person who has been adjudged guilty of certain sex offenses, specified in the state Penal Code, is automatically evaluated for possible commitment to a state hospital pursuant to the Mentally Disordered Sex Offender (MDSO) statutes, in lieu of being sentenced to a state prison.

Among legal scholars and mental health professionals, one invariably discovers myriad opinions, frequently conflicting, as to what constitutes an MDSO. While the legal definition is ambiguous, the clinical definitions are manifold and occasionally confusing. Of course, the utter lack of professional consensus as to what constitutes an MDSO, coupled with the absence of any valid diagnostic criteria, enables a sex offender to play the MDSO game

and accordingly, to elude the prison system. Indeed, the majority of men here have made private representations that they sought commitment as an MDSO to do "easy time," and perhaps, to acquire an earlier release than they had thought possible if sentenced to prison.

Unfortunately, shortly after entering the MDSO program, one is rapidly disillusioned with regard to the time factor; e.g., a person frequently serves more time as an MDSO than he would have served in prison. In point of reference, MDSOs are, by law, sentenced to the upper or maximum term and are ineligible for "good time" credits. My specific experience here has been exclusively limited to living in a residential MDSO unit for the past year. Because many of the other units are not MDSO units, staff policies and attitudes in those units may differ substantially from our unit. In light of the fact that many units are populated by men who have been adjudged to be "insane," in contrast to MDSOs who are not deemed insane, the specific treatment objectives in those units are necessarily tailored to fit the needs of those patients.

In spite of contemporary psychiatric opinion with regard to homosexuality since December 15, 1973, homophobic attitudes are prevalent among our unit staff, particularly the psychiatric technicians and registered nurses who serve as counselors to us. I am not implying that every counselor has been affected by the rampant homophobia, but it seems as if our unit does have a high percentage of counselors who impart homophobia either openly or subtly. For example, while some staff may not make openly disparaging statements with regard to homosexuality, they make subtle references to heterosexuality as the "normal" preferences (the implication of which is that gay life is not quite "normal").

In October of 1980, I communicated my concern with regard to the rampant homophobia to Arthur L. Robbins, Ph.D., National

Chairperson, Association of Gay Psychologists. In Dr. Robbins' correspondence to me dated November 7, 1980, he stated, "your letter poignantly points out how gay people continue to be victimized by the mental health system..."

Of course, the vast majority of staff with whom we interact on a daily basis are paraprofessionals (psychiatric technicians and registered nurses), who are inadequately trained in the areas of human sexuality, psychotherapy and facilitative intervention counseling. Nonetheless, in spite of the inadequate training of these paraprofessionals, they are vested with the authority to conduct psychotherapy groups, to counsel patients who may be confused about sexual preference and to enter negative notations in a man's medical chart regarding behavior and progress.

Over the past year, many of us have personally witnessed the open expression of heterosexist and homophobic opinions by some staff, primarily the paraprofessionals, in group sessions. In many instances, these homophobic opinions were articulated by a staff member, who attempted to express them as professional opinion. In May, 1981, a female technician stated authoritatively that homosexuality is "unGodly," "unnatural," "sinful," and "sick." She not only made these representations in a group context, but also directed them to a patient who had expressed some uncertainty and confusion with regard to his sexual preference. The ramifications of her statements were profound, particularly in view of the fact that most men here regard staff as "role models" and authority figures.

On May 10, 1981, I prepared a formal complaint to the Client's Rights Advocate and hospital administration, challenging these flagrantly unprofessional, homophobic statements in the group setting. Five of us, including myself, signed the complaint: Bill H., Chuck S., Clyde S., and Leon R., respectively. We strongly felt that the above homophobic statements

by this female technician are not only inconsistent with contemporary psychiatric opinion, but also were extremely bigoted in that they deny a class of people the unequivocal right to self-determination.

Subsequent to filing the complaint, it became readily apparent to the five of us that neither the Client's Rights Advocate nor the hospital administration had the slightest intention of investigating the matter. In fact, from all indications, it appeared as if hospital administration was attempting to justify the statements by implying

ing to investigate and respond to the complaint, the officials were in violation of their own Administrative Directives. Moreover, in response to my request, Dr. Robbins, Association of Gay Psychologists, sent a letter dated May 30, 1981 to the executive director of the hospital in which he articulated the official position of the American Psychological Association with respect to homosexuality and generally supported the claims in our complaint. Dr. Robbins also made the recommendation to the executive director that attempts be made to hire a profes-



that the female technician's opinions were solicited and personal (as opposed to professional). This justification was, of course, ridiculous.

On May 27, 1981, I composed another complaint wherein it was alleged that hospital administration was not merely whitewashing the issue, but also that by neglect-

sional with a gay-affirmative approach for the purpose of inservice training. Dr. Robbins transmitted a copy of his letter to the executive director to me. To the date of this writing, however, I can only assume that the executive director received Dr. Robbins' letter, since I have never received any

continued on page 13

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Not to teach washing before and after sex contact is to encourage the spread of sexually transmitted diseases.

**PAGE 2: PERSONAL HYGIENE - WASHING
THE SEXUALLY ACTIVE MALE**

Careful washing after sex contact will reduce the possibility of catching VD. The germs that cause syphilis and gonorrhea, as well as some other sexually transmitted diseases, are sensitive to soap and water.

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Soap genitals working a bit of soft mushy soap into urinary opening.

Rinse.

Repeat procedure.

Then urinate (which may sting).

Extended exposure or delay before washing diminishes the effectiveness of this preventive measure. Washing is doubly important since even in the absence of syphilis and gonorrhea, other sexually transmitted germs can cause infections such as NGU (non-gonococcal urethritis) or NSU (non-specific urethritis).

If lubricants are involved in the sex act, use watersoluble preparations that will wash away. Do not use an oil base that will leave a film to trap the germs.

NOTE: The foreskin that covers the head of the penis may trap germs which can cause infections. Therefore, special attention should be given to washing the uncircumcised penis.

When vaccines against gonorrhea and syphilis will have been developed, personal hygiene will remain necessary to prevent other sexually transmitted diseases. For example: A gonorrhea vaccine will not prevent approximately half of the reported cases of male urethritis which are not gonorrhea.

**PAGE 3: SOME ASPECTS OF PERSONAL HYGIENE AND
DISEASE PREVENTION FOR MALE AND FEMALE**

Infectious germs which are always found in the lower digestive tract may be transmitted from the rectum during sex activities. Among the dangerous germs present may be the virus which causes hepatitis, and parasites which cause gastro-intestinal disorders if they enter the mouth (anal-oral route).

The male and female mucous membranes (especially those of the genito-urinary system) are highly susceptible to infection by some of these germs from the rectum, which may cause urethritis in the male and vaginitis in the female. For example: as a result of careless wiping from rectum toward vagina by the female after toilet, germs are easily spread to the vagina where they may cause infections, and from which they may be transmitted during vaginal as well as rectal intercourse. Therefore, females must not wipe in the direction of rectum to vagina . . .

Personal hygiene before and after sex contact can be greatly aided by the bidet, a low bathroom fixture, designed to facilitate washing for disease prevention and proper cleansing after toilet. Not everyone, unfortunately, has been adequately informed as to the advantages of the bidet. It is not found, for instance, in homes or hotels in the United States, whereas in many parts of the world it is widely used and significant to personal hygiene. Good hygiene requires careful washing of genital and rectal areas before and after sex activities.

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Odyssey of a Unicorn Rings 'n Things

By Nancy Walker

On the Columbus Day weekend, my sother and I traveled by blue lemon (the VW beetle that replaced the VW beetle that I loved) from Boston to the suburbs of New York to visit my mother before her return to Florida. Mother knows about the value of material things, and she had suggested that her sister-in-law, the antique expert, might be able to get a good price for some antique jewelry I happen to possess by way of payment for spending too many years married to a man I should never have married in the first place.

Since the circumstances of my life are making sentiment of any kind an all but unaffordable luxury, I decided that Mother was right, and agreed to fetch the baubles from their nesting box in the vault of the State Street Bank. I wound up, after my signature was verified, in a small room with the metal box in which all we own worth stealing reposes.

I had not looked at the jewelry in many years, and I was startled by the sight of it — all gold and diamonds and blue enamel. Some rich woman might be willing to pay a handsome price for these small works of art, and I need the money if my sother and I are ever to find a home to purchase.

The metal box held so many memories; it was like a time machine spinning backward, showing me myself in awkward poses, under pseudo-heterosexual restraints. I began to perspire profusely and all but ran out of the room, handing the box back to an attendant and hurrying from the bank to the safety and comfort of the GCN office, to the present, to what is real and precious in my life.

But the time machine had already begun its insistent whirling in my mind, and I remembered other jewelry, jewelry that had been very important in my development, and that, sadly, was not in the bank vault. It was lost in the void of the outside world, probably sold bloodlessly by two unrelated individuals whose sociopathy defies description.

When my sother and I lived in Toronto, we were very naive and trusting, and we actually had a person living with us who was a compulsive liar and a thief, and who begged, borrowed and stole to feed her gambling habit. Of course, we did not know that while she was living with us.

We later understood that she had stolen some of our money, borrowed a great deal more (we got that back), and stole a small ring I had given my sother. There was plenty of other jewelry around to which she had equal access, but she took only what was most emotionally important. After we had flushed her out of our lives, when I looked for my father's signet ring, and could not find it, I understood that Mary

had taken that too, knowing in her unerring fashion that it mattered very much in my personal cosmology.

When I was a small child and could barely reach up to the top of my father's dresser, I had taken the ring from its accustomed place there and asked my father, "What's this?" He said, "It's a ring I had made in honor of my father after he died, and I put his initials on it." The initials were also mine, as it happened, and when I pointed that out to my father, he gave me the ring in one of those sudden, unplanned gestures that turn out to be among the rightest things we ever do.

From that day on I treasured the ring. It symbolized the special relationship that existed during my childhood between my father and me.

The ring was gone. Though I looked though everything in Toronto and in New York where my husband and I still owned a house together, I could not find it. I was sure Mary had taken it, and I would gladly have ransomed it back from her, had she given me the chance. Not long after I discovered the ring missing, my father died.

It seems that one sociopath per life time is not enough, so another young woman arrived on the scene in Toronto, claiming that she had had trouble with her lover and was out on the street, sleeping in the park. My sother and I were about to leave for an extended stay in New York. We thought it would be only human to let this poor soul use our apartment in our absence.

When we returned, we found that she had set fire to our couch which in turn burned part of the parquet floor. Apparently she had fallen asleep with a cigarette. All of our bed linens were missing, not to mention other items. I was beside myself with rage, and determined to retrieve our belongings.

The woman had a reputation for being violent and perfectly willing to come at people with sharp instruments, bent on mayhem. I had enough self-preservation instinct to back off.

After we sorted out the mess in our apartment left in Heather's wake, I looked for a ring that my sother had given me when she came to Boston to study in 1966. It was an antique ring with a moonstone carved in the shape of a woman's face. Because of the special quality of the stone, which breaks at right angles, the face seems to change expression as you move the ring. It was fascinating. It was as much one of a kind as my sother was. She bought it for too much money when she had none, and I was very upset about that, but I was sustained by the love that prompted the purchase, so the moonstone ring mattered tremendously too. Heather had admired it once when she saw it on

my finger.

I accepted that loss as angrily as the earlier one, but accept it I did because there was no choice. Yet those two rings meant so much to me that I thought of them from time to time the way one thinks of friends and relatives who are no longer here, and one night, just before falling asleep, I tried to picture the rings back on my father's dresser, which is now mine and at which I can stare from my bed.

There is always so much conjecture about supernatural phenomena, about mind over matter, that I thought it couldn't hurt to try to conjure up the return of my dear old friends. Of course, in the morning, when I looked on the dresser, no rings were there. I did not tell my sother about my attempts at white magic. She's quite convinced that I'm peculiar; it is not necessary to emphasize the fact.

That mystic night took place not too long before we went to New York to see Mother and drop off the jewelry. It was a dreadful trip; the car runs only for two hours at any given time and then sits down to rest for one hour or she won't start. So whenever we have to travel to New York I am thoroughly traumatized by the time we get there. I was wiped out, and hardly in the mood to do anything taxing, so when my mother announced that there were several cartons of my possessions in the attic, left there by my husband, I ignored the information.

Just before we were to leave on our return trauma, my sother asked if I wanted to look through the boxes in the attic, I growled, "No!" whereupon she went to sift the trash herself. A few minutes into the sifting she said, "There are jewelry boxes in here." Since the whole trip centered around jewelry, I thought, what the hell, and lumbered into the attic.

I remembered the pink box. It used to sit on my dresser in the house in New York. I opened it. At first it seemed just the tangled mass of junk I usually make of such things. And then I saw it.

Looking up at me was my father's ring. I took it and turned it over and over in the palm of my hand. Had it been there all along? I could swear that I had looked through this very box years ago and the ring had not been there.

When the waves of excitement from the pink box subsided, I looked further and found a gold box that my mother had given me in the dim past, which had also been on the dresser in my house. I lifted the lid, and there was the carved moonstone.

Everything I have told you is the unvarnished truth. My father's ring has been returned to his dresser. I am wearing the moonstone as I type this column. I have never believed in coincidence. Everything happens for some purpose. I went home to sell some jewelry that did not matter and found some that meant worlds to me. When I told my sother, finally, about the little spook session I'd had, trying to will my rings back, she said "You witch, now why don't you concentrate us into a home." I'm trying. I'm trying.



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Prisoners

Continued from page 11
confirmation whatsoever from hospital administration. Ultimately, the executive director sent me a memorandum in which he merely indicated that the female technician was counseled. Needless to say, I felt outraged by this perfunctory response.

The female technician involved is still assigned to our unit and she has openly accused me of attempting to "get her," and being "manipulative." She has also alleged that my "jailhouse lawyering" is part of my problem and that the complaint was, in actuality, the product of my knowledge and labor. In other words, she is implying that I manipulated the other four men into signing what was essentially my personal vendetta against her. She has apparently been successful in persuading other unit staff that I am merely a manipulator, who is expressing his antisocial attributes in complaints.

As a proximate result of this complaint, together with my ongoing efforts to assist other men with problems, etc., unit staff (I.D. Team), of which this female technician is a member, has retaliated by denying my requests for certain privileges; i.e., supervised outings, etc., to which I would otherwise be entitled. For example, despite the fact that I do meet the criteria for these privileges, staff has consistently denied me the opportunity to participate since the complaint was filed.

Additionally, since filing the complaint, my medical record chart contains an increasing number of negative entries; virtually all of which are very subjective impressions; e.g., "anger problem," "hostility," "aggressiveness," "manipulator," etc. As one can readily perceive, these specific labels can be applied easily, even in the absence of actual incidents and concrete behaviors. The vindication of one's rights (or jailhouse lawyering) certainly culminates in high visibility, negative notations, and evaluations in the medical chart and other retaliatory, albeit subtle, decisions by staff.

As MDSOs, staff has the option of imposing a "B" recommendation (unamenable to treatment) and returning us to court with an unfavorable report, the consequences of which could well mean a prison sentence. Bill Holdsworth and I are committed to the pursuit of equitable and professional treatment. We are confronted, however, with the stark reality that there is little, if any, unity among the men here; in fact, many of the men identify with the staff and in some instances, have had intimate relationships with female staff members. In this environment, many men feel constrained to repress and deny their homosexuality, especially in cases where it is not in the record. Bill and I have been persistent in our requests for adequate professional staff and a more effective treatment program. For several months, our unit lacked a psychologist, social worker and a permanent medical doctor.

Unfortunately, even though prisoners do have theoretical rights, we are frequently subjected to retaliations when we endeavor to assert or vindicate them. The reality seems to be that we do possess some rights, but without any meaningful viable remedies. Many men, who may have valid grievances, lack sufficient knowledge to articulate them in a formal complaint. And, of course, of the men who do possess the knowledge, a few may correctly believe, and with good justification, that a complaint may lengthen their confinement, while not significantly changing the illegal practices or conditions. Another unpleasant reality with which we are confronted is that most attorneys do not want to become involved in prisoner litigation; therefore, to a

very large extent, we are basically on our own in these matters. In view of the fact that I refuse to compromise my integrity, I will continue to protest unethical practices and illegal treatment. The sacrifice does, indeed, seem to be great and the work is difficult and protracted; nonetheless, if prisoners are ever going to be accorded humane treatment and living conditions, then a few must be willing to pay the price. Typically, what few innovations and enlightened rules that have been incorporated into Federal and State prison administrative regulations are the proximate result of prisoner's litigation, uprisings and protests. The toll in terms of human misery has been profound and in many

instances, prisoners have suffered greatly by either paying the supreme sacrifice, or by having their sentences unjustifiably prolonged by merciless parole boards.

While I could delineate much more concerning the numerous inadequacies of this treatment regimen, I have attempted to limit the scope of this article to homophobic attitudes on the part of staff members (and some patients). While I have incorporated merely one specific example of homophobia on the part of a female technician, this example is quite illustrative of the prevailing attitudes of many of paraprofessional staff with whom we are in constant contact almost every day. Within this hostile, inimical environment, the

reader may accurately suspect that it generally is detrimental to one's institutional welfare to be a known or open gay person. Frequently, unfavorable evaluations are only a subterfuge for what, in actuality, amounts to the judgmental opinions of homophobic staff; or, in other words, the fact that one is perceived negatively (or unfavorably) by staff may be directly or indirectly attributable to his gay (or even bi-sexual) preference. Beware: even moderate displays of knowledge and intelligence represent great threats to many staff members, who would, of course, like to have all of us accept unquestioningly their unscientific, unprofessional opinions as profound therapeutic insights, etc.

ALYSON
PUBLICATIONS

N E W S

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OUR LIVES

The Men With the Pink Triangle, (Heinz Heger, \$4.95) was named "One of the ten best books of the year" by the *The Advocate* and "One of the six best" by *The Alternator*. *Gay Community News* writes that "You may find yourself riveted to your seat." This true, gripping story of homosexual prisoners in the Nazi concentration camps is an invaluable addition to our long-forgotten history, and an ideal present for yourself or friends.

A moving, triumphant tale of courage," writes Thomas Steele (editor of *Christopher Street*) of Aaron Fricke's book *Reflections of a Rock Lobster* (\$4.95). Last year Fricke made nationwide news



when he took a male date to his high school prom. Now he's written his account of growing up gay in a small New England town, and about how he developed a positive gay identity in spite of the prejudice that surrounded him. *Reflections of a Rock Lobster* is perhaps the first gay book for the eighties — a story that could not have happened before but which, having now taken place, can give us all new hope for the future.

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Quick Gay Guide

Boston Area (617)

INFORMATION/SERVICE/SOCIAL

Boston Alliance of Gay and Lesbian Youth	338-9472
128A Tremont St. (4th Floor)	(Hotline) 426-9371
BAGALS (Boston Area Lesbian and Gay Schoolworkers)	
P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group	
c/o GCN, Box 1, 22 Bromfield St. Boston 02108	
Boston Asian Gay Men & Lesbians	
c/o Glad Day Bookshop, 22 Bromfield St. Boston, 02108	542-0144
Boston Lesbian & Gay History Project	
c/o R. Skiba, 75 Chandler St., No. 5, Boston 02116	
Cauldron Exp. Theater, 22-Randolph St.	876-8819
Children Mountain Club	247-1206
Box 104, 104 Charles St., Boston 02114	
El Comité Latino de lesbianas y homosexuales de Boston	
P.O. Box 365, Cambridge, 02139	354-1755
Community Center, 104 Charles #169, Boston 02114	
GAY HOTLINE (6pm-Mid.)	426-9371
Frenz & Luvvers Assoc., P.O. Box 298, Boston 02123	
Gay Professional Men's Group	944-4818
Gay Recreational Activities Committee	
Box 8774, Boston 02114	327-2620
Gay Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing	661-7223
c/o GCN Box 5, 22 Bromfield St., Boston, MA 02108	
Lesbian and Gay Hotline (6-12pm.)	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents of Gays	542-5188 (days), 426-9371 (nights)
Project Place	267-9150

POLITICAL/LEGAL

BLAGMAR (Boston Lesbians and Gay Men Against the Right)	445-3604
c/o GCN, Box 4, 22 Bromfield St., Boston 02108	
B.U. Gay and Lesbian Legal Association	236-4710
B.U. Law School, 755 Comm. Ave. Cambridge Gay Political Caucus,	
c/o GCN, Box 2, 22 Bromfield St., Boston, 02108	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates and Defenders), 2 Park Sq.	426-1350
Harvard Committee on Gay and Lesbian Legal Issues	
Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project	
c/o GCN, 22 Bromfield, Boston 02108	
Mass Gay Political Caucus	
Box 179, 118 Mass. Ave. Boston 02115	471-8404
National Lawyers Guild, 120 Boylston St. Boston 02116	542-5415

STUDENT

Gay People at BU, c/o Program Resources Office	
George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College	
Boston College, Chestnut Hill MA 02167	262-2473
Gay People's Group, UMass/Boston (Harbor Campus), Bldg 1, 4th fl., Rm 178	287-1900x2169
Harvard-Radcliffe Gay Info.	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda	
255 Eli Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center	354-8807
Counterpoint Publ., Box CY 442, 400 Comm. Ave., Boston 02215	
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U. Sta., Boston 02215	
Janus Counseling for Lesbians, 21 Bay St., Cambridge	661-2537
Lesbian Liberation, c/o Women's Center	354-8807
Massachusetts Feminist Federal Credit Union	
186 1/2 Hampshire St., Camb.	661-0450
Miriam Rosenberg (counseling)	1-358-7512
National Organization for Women	
99 Bishop Allen Dr., Cambridge 02139	661-6015
Tufts Women's Center	628-5000 x793
Womanspace, 636 Beacon St. (Kenmore Sq.)	267-7992
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

RELIGIOUS

Am Tikva	524-1617
P.O. Box 11, Cambridge, 02138	628-3986
Dignity, 355 Boylston St., Boston 02114	536-6518
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	497-1254
Integrity, P.O. Box 2582, Boston 02208	262-3057
Lutherans Concerned for Gay People	536-3788
Metropolitan Community Church	523-7664
Fr. Paul Shanley (Exodus Center)	964-0996
Unitarian Universalists Office of Gay Concerns	
25 Beacon St., Boston 02108	742-2100

MEDIA

Alyson Publ., 75 Kneeland, Boston	542-5679
Boston's Other Voice, WROR, 98.5FM	
Closet Space WCAS (740 AM)	Katherine: 723-6327
Common Ground, WMBR, 88.1FM	
Esplanade	787-1084
Fag Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Hit Parade, 104 Charles St., Boston, 02114	658-6494
Lesbian and Gay Media Advocates	
c/o GCN, 22 Bromfield, 02108	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3)	
Melanie	494-8810
Persephone Press	
Box 7222, Watertown 02172	924-0336
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350
Xanadu Graphics, 143 Albany, Camb. 02139	661-6975

MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Belville & Assoc.	266-1450
Boston Gay Nurses Alliance/Gay Health Workers, Box 673, Randolph 02368	
Fenway Community Health Center	267-7573
Gay AlAnon (families of alcoholics)	843-5300
Gay Nurses' Alliance/East	
P.O. Box 673, Randolph, MA 02368	
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Homophile Community Health Service	542-5188
Mass Bay Counseling	
31 Channing St., Newton Corner 02158	965-1311
Sexual Health Centers of N.E., Inc., 739 Boylston St., Boston 02116	266-3444
Tapestry Counseling Inc., 20 Sacramento St., Cambridge	661-0248
Tufts Skin Care Clinic (VD treatment)	956-5293
Turley & Assoc., 31 Channing St., Newton, 02158	965-2040
Volz/Taylor, MD Lesbian & Gay Medicine	
1755 Beacon St., Brookline	232-1459
M. Zucker, acupuncture	
173 Mt. Auburn, Cambridge	924-3332

BOOKS/BARS

Glad Day Book Shop, 22 Bromfield	542-0144
New Words, 186 Hampshire, Cambridge 02139	876-5310
Red Bookstore, 136 River St., Camb.	491-6930
Buddies, 733 Boylston St.	262-2480
Chaps, 27 Huntington Ave.	266-7778
Delivery Entrance, 12 Wilton St.	783-5701
Elbow Room, 100 Chandler (at Clarendon)	338-8447
Harry's Place, 45 Essex St.	482-9040
Boston Ramrod, 1254 Boylston St.	266-2986
Jacques, 79 Broadway	338-9066
Napoleon Club, 52 Piedmont St.	338-7547
Paradise, 180 Mass. Ave. (Cambridge)	864-4130
Playland, 21 Essex St.	338-7254

Skippers, 252 Boylston St.	262-5735
Somewhere, 295 Franklin St.	423-7733
Sporter's Cafe, 228 Cambridge St.	
Together, 110 Boylston St.	426-0086
Club Boston (Gay men's baths), 4 LaGrange St.	426-1451

Eastern Mass. (617)

INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club.	
Box 470, Maynard 01754	263-9607
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline	756-0730
Mass. Teachers Assoc./Gay Rights Caucus	
P.O. Box 75, New Salem 01355	
Montachusett Gay Alliance, Fitchburg	342-5117
North Shore Gay Alliance	
Box 806, Marblehead, 01915	745-3848
Provincetown 24-Hour Drop-in Center	487-0387
Survival Crisis Line	471-7100

RELIGIOUS

Jonah Community Church	
Box L83, New Bedford, MA 02745	997-5601
Dignity Merrimack Valley	
P.O. Box 321, Methuen 01844	851-6711
MCC Worcester, 2 Wellington St.,	753-8360

WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	
Lesbian Support Group, Mercy Otis Warren Women's Center, 298 Main St., Hyannis 02601	771-6739
New Bedford Women's Clinic	999-1570
Origins, Inc., A Women's Center	
169 Boston St., Salem 01970	745-5873
The Women's Bookstore, 1087 Main, 01603	791-5127
Women's Meeting House, 89 Downing St. 01610	752-5905

STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

Western Mass. (413)

INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1562, Pittsfield	
01201, Berkshire County Info	447-7818
Lesbian and Gay Men's Counseling Collective	
406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance	
Box 181, Northampton, 01061	586-5979
Together, Box 427, Forest Park Sta., Springfield 01108	

WOMEN

Common Woman Club, 78 Masonic St., Northampton 01060	584-4580
Everywoman's Center, Amherst	545-0883
Franklin Cty. Lesbian Alliance	
P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United	
33 Pearl St., Pittsfield, 01201	499-2425
New Alexandria Lesbian Library	
P.O. Box 111, Huntington 01050	
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082
Women's Media Project (WMUA, 91.1FM)	545-2876
Womanfyr Books	586-6445

RELIGIOUS

Dignity/Springfield, P.O. Box 1604 Springfield 01101	
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STUDENT

Lesbian & Gay Men's Counseling Collective	
406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, RSO 368 Student Union, UMass, Amherst, 01002	545-0154
Williams Gay Peoples Union	
S.U. Box 3212, Williams College, Williamstown 01267	

Connecticut (203)

INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 06501	
M-F 8-11 pm	624-6869
Gay Youth (WUWH, 91.3FM) Thurs 8:30pm	624-6869
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281
NAMBLA/CT	624-6869

WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 214 Laurel St., Hartford 06105	522-2763
ShorelineWoman	481-3575
Women's Center, Hartford, 57 Pratt St., Rm 301, Hartford 06103	525-2382
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06268	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	436-2488

STUDENT

Eros, Gay Students at Trinity College	
c/o Chaplain's Office, Hartford 06106	527-3151
Gay Alliance at Yale	
P.O. Box 2031, Yale Sta., New Haven 06520	
Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Gay and Lesbian Alliance, So Conn. St. College, 386 Sherman Ave., New Haven 06511	865-2802
Gay Community, Conn. College	442-7458
P.O. Box 1295, New London 06320	
Gay Student Ctr. Yale	
Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn	
W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesblans, P.O. Box 2031, Yale Sta., New Haven 06520	

RELIGIOUS

Dignity/Fairfield County,	
P.O. Box 348, Pelden St. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681,	
Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777,	
New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273,	
New Haven 06505	777-9808

MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers at YNH, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

Rhode Island (401)

INFORMATION/SERVICE/SOCIAL

Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5671, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I.,	728-9269
Box 6563, Providence 02940	728-6023

MEDICAL/COUNSELING

Providence Gay Group of AA	331-2047
Counseling & Consulting	
161 Prospect Hill, Newport 02840	847-7229

WOMEN

Gay Women of Brown, c/o Sarah Doyle Women's Center,	
186 Meeting St., Providence, 02912	863-2189
Lesbian Feminist Union, Sarah Doyle Center	
Box 1829 Brown Sta., Providence 02912	863-2189
Support Group for Gay Women Over 25	
Box 755, Pawtucket 02860	942-5368
Women's Growth Ctr.,	
97 Knowles St., Pawtucket 02860	728-6023

STUDENT

Brown/RISD Gay Students, Box 49, Brown U.,	
Providence 02912	863-3062
Providence Gay Youth Group	272-9247

RELIGIOUS

Dignity/Providence, Box 2231, Pawtucket 02861	724 0132
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Innovative Ministry (terminally ill, aged and handicapped), Rev. Michael Nordstrom	272-8482

New Hampshire (603)

INFORMATION/SERVICE/SOCIAL

Dignity/Integrity 52 Pleasant St., Concord 03301	485-3144
Nashua Area Gays, P.O. Box 3472,	
Nashua 03061	Paul 888-1305
NH Coalition of Lesbians & Gay Men	
Box 521, Concord 03301	485-3144
NH Lambda, Box 1043, Concord 03301; Concord 224-3785,	
746-3339; Portsmouth 431-1541; Nashua 889-1416	
Keene 339-4327	
Speakers Bureau, Box 521, Concord 03301	

MEN

Central N.H. Men's Support Group	
67 Thordike St., Concord 03301	Joe 224-6931
Seacoast Gay Men, P.O. Box 1394	Portsmouth 03801

WOMEN

Full Circle, monthly feminist news	
Journal, P.O. Box 235, Contoocook, NH 03229	
Iris, a women's club,	
40 Pleasant St., Portsmouth 03801	
Lesbian Feminist Collective, Box 47, Penacook	

STUDENT

Campus Gay Awareness, Mem. U. UNH	
Durham 03824	
Dartmouth Gay Students' Assoc.	
Hinman Box 5057, Hanover 03755	

Vermont (802)

Calendar



Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.

weekly events

sunday

Boston, MA — Oasis, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orleans, MA — Shoreline, a gay social group alternative to the bars on Cape Cod. Second Sundays. Info: Box 1614, Orleans, MA 02653.

coming events

nov 21 sat

Cambridge, MA — "Attica," investigative film about the 1971 prison uprising, will be shown at 595 Mass. Ave. (3rd fl.), Central Square. 7:30pm. Jessie Jackson of the National Committee Against Repressive Legislation will introduce the film.

Boston, MA — Information meeting for those interested in studies at the Boston Institute for Gay Studies. 2pm. 14 Beacon St., Suite 506. Info: 720-0693.

22 sun

Boston, MA — The Women's Committee Against Genocide in solidarity with the Azanian (South Africa) freedom fighters is showing the film "Generations of Resistance," Arlington St. Church, 355 Boylston. Donation \$2. 3:30pm. Info: 825-6700.

Cambridge, MA — Trot For the Turkey Run (2.5 miles). Fresh Pond. 50'. Drawing for free turkey! Info: 825-0181.

Cambridge, MA — Annual DOB Thanksgiving Day Dinner. Old Cambridge Baptist Church, 1151 Mass Ave. 6pm. Women and children. Info: 661-3633 (Tues/Thurs 8-10pm).

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Susan Jacoby, poetry. 355 Boylston St. (at Arlington St.) Everybody welcome. Admittance from 7:30-8pm only. \$3.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/INH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 626-3618, or write: Box 703, St. Johnsbury, VT 05819.

monday

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 16). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays. 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633.

Cambridge, MA — Friends Meeting at Cambridge. Draft counselling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

23 mon

Boston, MA — The Boston Lesbian and Gay Pride Committee will meet at 7:30pm at the BAGLY office, 128A Tremont St. (across from Park St. T stop) to discuss plans for 1982. Info: 731-6737 or 262-4777. Everybody welcome!

Somerville, MA — Somerville Women's Center Coffeehouse. Pam Weeks will be reading poetry tonight. 38 Union Square. 7:30-10:30pm. \$2 donation. Refreshments. Info: 628-6311. This is an alcohol and drug free space for women.

24 tues

Boston, MA — ATTENTION ALL THURSDAY NIGHT PROOFREADERS AND LAYOUT PEOPLE!! THIS WEEK LAYOUT WILL BE ON TUESDAY INSTEAD OF THURSDAY (DUE TO HOLIDAY). THE HOLIDAY SEASON IS WHEN WE NEED PEOPLE MOST. COME WHEN YOU CAN! NO EXPERIENCE NECESSARY. SEE THURSDAYS AND FRIDAYS ABOVE FOR DETAILS.

Salem, MA — "Gay and Lesbian Coffeehouse." Visual and performing art by members of the North Shore Lesbian and Gay Alliance and the Salem State Task Force. Scarborough Fair Room, Student Union Bldg., Salem State College. 7pm.

25 wed

Cambridge, MA — The Women's Center invites all women to its weekly informal dis-

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

wednesday

Boston, MA — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

Hyannis, MA — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. *30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 86 Lafayette Park. 7pm. Info: 599-5928.

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday



Palette.

Boston, MA — GAY COMMUNITY NEWS. COME HELP PROOFREAD AND LAYOUT NEXT WEEK'S PAPER! NO EXPERIENCE NECESSARY (SO TO SPEAK). PROOF-READING BEGINS 6:15H AND LAYOUT ABOUT 8:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 226-4469

cussion groups concerning our shared experiences as women. This week's topic is 'humor'. 8pm. 46 Pleasant St. (Central Sq.) Info: 354-8807.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Kathryn Wetzell, original tunes. 355 Boylston St. (chapel entrance). Door open between 7:30 & 8pm. Wed. eve is for women only. \$3.

Boston, MA — Chiltern Mt. Club. Thanksgiving ski trip. Info: Josh (617) 726-8650 (work; 4-5pm only).

26 thurs

Boston, MA — Chiltern Mt. Club. Thanksgiving dinner and open house. Info: Roy (603) 898-1115 (h) or (617) 851-5071 x2496 (w).

Boston, MA — Buddies will host its 3rd annual Thanksgiving Day Dinner for Back Bay Senior Citizens. 2pm. Senior Shuttle vans available. Info: 262-2480.

27 fri

Boston, MA — COME BY GCN FOR AN HOUR OR TWO AND HELP STUFF THE PAPER IN ENVELOPES AND SEND IT OUT TO SUBSCRIBERS. THE LIST IS GROWING. WE ALWAYS NEED MORE HANDS. NO EXPERIENCE NEEDED (SO TO SPEAK). SEE FRIDAYS ABOVE FOR DETAILS. IT'S A GAS!!

28 sat

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Deb Huston, wonderful original music. 355 Boylston St. (chapel

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Info: 424-1176.

Boston, MA — The Mass. Gay Political Caucus meets on the 2nd and 4th Thursdays at 7:30pm. 755 Boylston St. #215. New members welcome. Info: 471-8404.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays" a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 266 Ell Center. 7m.

friday

Boston, MA — GAY COMMUNITY NEWS ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVENINGS. COME BY FOR A FEW HOURS ANY TIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WELL COME! 22 BROMFIELD ST. (NEAR PARK ST. T STOP). INFO: 426-4469. THANKS!

Hartford, CT — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7-9pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425.

Concord, NH — Central New Hampshire Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-6931.

entrance). Doors open between 7:30 & 8pm. Every body well come. \$3.

29 sun

Boston, MA — Rock Against Sexism. 2nd disco party. 9pm-2am. At 1270, 1270 Boylston St. Come find out more about R.A.S.!

30 mon

Somerville, MA — Women's Center Coffeehouse, a coffeehouse by and for women. Tonight: women's music by Lynn Levine. Doors open from 7:30-10:30pm. 38 Union Sq. \$2 donation. Refreshments served. Info (on performing or helping out): 628-6311.

dec 1 tues

Waltham, MA — Parents and Friends of Gays, committed to giving support to other parents and friends, will be meeting at 7:15 in the Administration Bldg. Conference Room at the Fernald State School, 200 Trapelo Road. For more info write PFOG, 76 Brook Hill Rd., Milton 02167 or call 846-7527.

2 wed

Boston, MA — Betsy Rose, music for changing lives of women, will perform at the Essentially Women Coffeehouse, in the Church of the Covenant, corner of Newbury and Berkeley Sts. Doors open at 7:30pm and the performance begins at 8:30pm. Donation at the door. The coffeehouse meets every Wed. eve, and provides an alcohol free space for women and their friends.

The deadline for Calendar Items is Tuesday at noon for the following issue.